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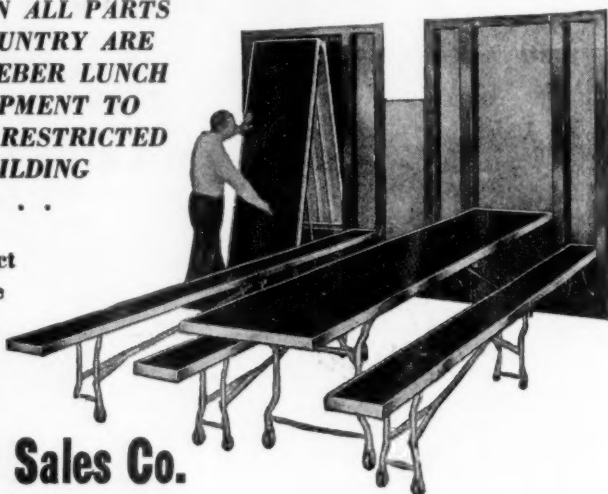
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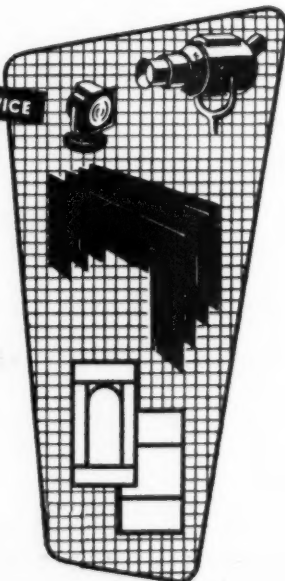
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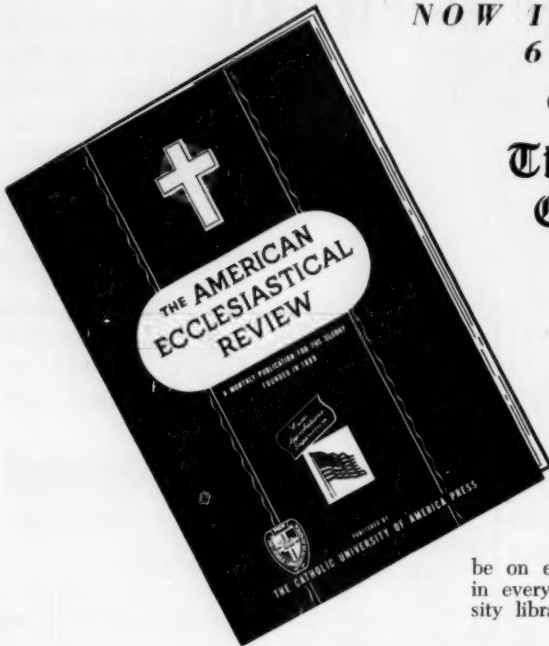
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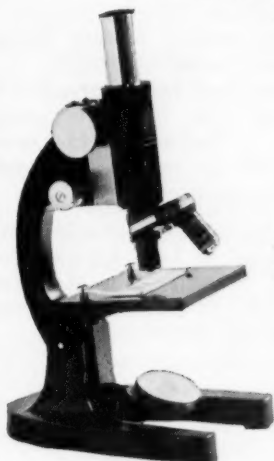
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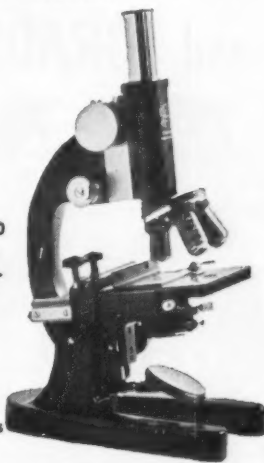
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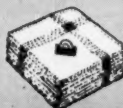


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ADDITIVE AND NON-ADDITIVE MENTAL MEASUREMENT

ROBERT B. NORDBERG*

There are two kinds of questions. Type A are so worded that investigation invariably leads to agreement among observers. Investigation and discussion of type B merely increase fundamental differences of opinion. The sciences of statistics and of mental measurement have been almost exclusively confined to A-type questions. Even the most "theoretical" treatises upon these subjects, especially of their quantitative aspects, are for the most part essentially pragmatic. Mental measurement (hereinafter used to include statistics) has developed primarily in the spirit of technology rather than that of science.

The present series of articles deals largely with hitherto neglected B-type questions in mental measurement.¹ An attempt is made to identify the basic assumptions in this field, to criticize them, and, from that basis, to make recommendations for improved practices. As a compromise with "practicality," one section will be devoted to a discussion and summary of interviews the writer had with a number of college teachers about their testing methods. That section will be concerned with identification of the assumptions college teachers make in giving tests, the extent to which their practices are consistent with their assumptions, the extent to which they are conscious of any inconsistencies, and how they justify or explain these inconsistencies.

Insofar as the conclusions of this series are accepted, they logically call for rather drastic changes in statistics, in classroom testing, and in the use of standardized instruments. Indeed, the prevailing criteria for grades and even degrees will fall within the scope of criticisms to be made.

*Robert B. Nordberg, Ed.D., is on the staff of the Department of Education at The Catholic University of America.

¹ This is the first of a series of articles on mental measurement which Dr. Nordberg will write for *CER*. This series will present concepts developed in his doctoral dissertation, "A Critical Study of Some Assumptions Involved in Mental Measurement" (Unpublished Ed.D. dissertation, Dept. of Education, University of Denver, 1954).

The writer's study was oriented largely as a critique of ideas developed by Stevens² and Lorge.³ Close familiarity with the last-named presentations is presupposed in the reader. Five problems arising from the writings of Stevens and Lorge will be discussed in this series. (1) These investigators seem to assume, as is generally done in mental measurement, that any mental trait or performance is the sum of its parts. (The present article is concerned with this difficulty). (2) Stevens and Lorge present no clear philosophical basis of the statistical requirement known as 'homogeneity.' (3) These writers sanction the use of medians and percentiles in ordinal measurement. (4) While mentioning the requirement of equality of measuring units, they do not suggest criteria for determining when units are equal. (5) They also do not suggest criteria for determining when a zero is psychologically 'absolute.'

THE ADDITIVE ASSUMPTION

To begin we must make the distinction between *wholes* and *aggregates*. An aggregate is a plurality which is not also a unity. A whole is a plurality which is also a unity. An aggregate tends to function as the additive sum of its parts. Wholes, by contrast, have two outstanding characteristics: they are not the sums of their parts, and actually determine the behavior of the parts. There are two tests for distinguishing wholes. If a part is removed from a whole, the behavior of the part is changed and the same is true of the behavior and general character of the whole. In some instances, 'behavior' may be changed to 'perceived character'—in art, for instance.

The basic axiom of addition is that the items added are parts of an aggregate, not of a whole. In other words, addition presupposes that *relationships* among parts of a situation are irrelevant, that only questions of how many or how much are at stake.⁴ Wertheimer inquired whether this was an essential character of mathematics and concluded that, at least, all sys-

² S. S. Stevens, "On the Theory of Scales of Measurement," *Science*, CIII, 677-80.

³ Irving Lorge, "Fundamental Nature of Measurement," *Educational Measurement*, ed. by E. F. Lindquist (Washington: American Council on Education, 1953), chap. xiv.

⁴ B. Othanel Smith, *Logical Aspects of Educational Measurement* (New York: Columbia University Press, 1938), p. 65.

terms tried "have fallen back in the end upon the old procedures."⁵ To be sure, the use of *numbers* does not, in itself, imply a piecewise approach. Here we must note the distinction between cardinal and ordinal numbers. When the term 'cardinal' is used herein, it is intended to imply a numerical unit which is subject to mathematical manipulation. The term 'ordinal' will be used in reference to a number assigned to indicate relative rank and *not* so subject.

We cannot capture the essential character of a whole by counting its parts. One does not apprehend the unique nature of a particular song, for example, by counting the number of notes in it, or by any other additive process. It is *possible*, as Wertheimer points out, to arbitrarily choose to apprehend a whole as a summation—for example, a family.⁶ But one who understands the essence of family life will protest that this is not the viewpoint that matters! Koffka,⁷ Kohler,⁸ and Lewin,⁹ leaders of the gestalt movement in psychology, have agreed that mathematics can only capture the character of aggregates.

The acceptance of abundant empirical evidence of the existence of wholes in the psychological area does not commit one to an absolute monism. Such a philosophy dismisses all pluralities as illusory and eventually leads to a denial of the validity of knowledge. It would swallow up the very wholes from which it is sometimes argued. An extreme atomism, on the other hand, leads to precisely the same predicament. Our experience gives constant testimony of both unities and pluralities. A theoretical position which seems to satisfy the demands of philosophy and of experimental data is to regard pluralities as real, but not autonomous, which is to say, not *independently* real. The scientific question involved is whether analysis is to proceed from wholes to parts or vice versa. This question admits of no easy compromise. It is either one way or the other, and the consequences are far reaching. Many are they who verbally accept 'organismic'

⁵ Max Wertheimer, "The Gestalt Theory," *A Source Book of Gestalt Psychology*, ed. by Willis D. Ellis (New York: Harcourt-Brace and Co., 1938), p. 10.

⁶ *Ibid.*, p. 10.

⁷ Kurt Koffka, "Reply to V. Benussi," *ibid.*, p. 376.

⁸ Wolfgang Kohler, "Physical Gestalten," *ibid.*, p. 25.

⁹ Kurt Lewin, "Will and Needs," *ibid.*, p. 283.

or 'field' theory in the behavioral sciences; few are they who seem willing to trace out or accept the implications.

The world of arts and sciences has, for the most part, dealt with this fundamental choice in the past by taking cyclical swings from one viewpoint to the other and back again, as Wheeler points out.¹⁰ The last two mechanistic (atomistic) periods, according to him, were roughly from 1710 to 1790 and from 1830 to 1910. The last two organismic periods, accordingly, were from 1790 to 1830 and from 1910 to the present. The year 1910 approximately marks the beginnings of relativity theory in physics, organismic approaches in physiology, gestalt theory in psychology, and the like.

Whether an organismic view entails the assumption that the entire natural order is in some sense a functional unity has been a debated matter. Wertheimer took a negative position on this issue.¹¹ A problem more directly to our present point is whether even the admission of *some* wholes in psychology does not vitiate the use of additive measurement and evaluation *where those wholes are concerned*. Smith,¹² Remmers and Gage,¹³ and some other writers hold the view that the basic axiom of mathematics violates the gestalt concept. Smith sets forth one position very well:

Against the fact that measurement requires properties capable of isolation and rigorous definition, stands the unity of the organism. . . . The concept of integration does not admit discrete and independent elements in the mediation of intelligent adjustments of the organism, nor does it mean the simultaneous action of a number of independent and uncorrelated factors somehow directed toward a common end. There is . . . an irreconcilable conflict between the inevitable movement of measurement toward simplicity and abstractness on the one hand, and the complexity and unity of the organism on the other.¹⁴

Others, however, take quite the opposite view. Perhaps the best statement is one by McCall, quoted by Ross:

¹⁰ Raymond H. Wheeler, "Gestalt Psychology," *Encyclopedia of Psychology*, ed. Philip L. Harriman, (1946), p. 239.

¹¹ Wertheimer, *op. cit.*, p. 15.

¹² Smith, *op. cit.*, p. 125.

¹³ H. H. Remmers and N. V. Gage, *Educational Measurement and Evaluation* (New York: Harper and Brothers, 1943), p. 29.

¹⁴ Smith, *op. cit.*, p. 128.

Certain extreme exponents of the organismic . . . view contend that any organism is more than the sum of its parts, and that adding test scores is like trying to make a man by sticking together a head, a trunk, two arms and two legs. But a reading score cannot properly be compared to one leg. It is not a broken-off fragment of the mind. In a very real sense a reading score tends to measure the entire organism in that reading situation.¹⁵

The argument remains about at this inconclusive point to date. The reasoning employed by McCall needs close analysis, therefore. What is the "very real sense" in which we may say that a reading score measures "the entire organism in that reading situation"? Certainly the argument is not without merit! A physician with an organismic concept of man does not stop taking temperatures. But the most he expects to find out from a thermometer reading is whether the patient has a fever. The causes, in terms of the internal state of the patient's body, are to be sought otherwise. Imagine the case of a literary critic who would pass judgment on a book by how many pages it possessed. He might end up in the same padded cell with the chap who refused to buy a new best-seller because all the words in it were already to be had by consulting his dictionary. It is the *arrangement* of words relative to one another that makes a good novel. One might also say it is the arrangement of thoughts which makes a good mind. (A group of club women is said to have heard that a certain college president was a great thinker, and asked him to "please send us your six best thoughts." We smile at this, but do we understand why it is funny?) Any additive reading test, therefore, certainly measures *a very constricted aspect of* "the entire organism in that situation."

To this point the objection may be made that all measurement is partial. This objection misses the distinction between measurement which reveals the *organization and communication* of the contents of the mind as against measurement which does not. No additive test captures the thinking of the individual person in its uniqueness. It does not demonstrate *the particular pattern characteristic of that person*.

It has been necessary to speak of wholes in a very abstract

¹⁵ C. C. Ross, *Measurement in Today's Schools* (New York: Prentice-Hall, Inc., 1941), p. 19, quoting William A. McCall, *The Test Newsletter*, published by the Bureau of Publications, Teachers College, Columbia University, December, 1938.

way up to this point because of the wide range of applications of the concept, even within the field of mental measurement. It is probably desirable to take brief note of the modes of unity and the kinds of wholes that may be identified.

Paradoxically, the mathematical concept 'one' is based on the concept of integration; yet its additive use tends against that very concept. Sometimes unity is spoken of to imply indivisibility, as in the Aristotelian-Thomistic concept of God as Pure Form. *Indivisibility* must be distinguished from *undividedness*. The latter kind of unity, empirically demonstrable in the natural order, is implied by an organismic approach in science.

A *quality* is sometimes regarded as undivided. This need not be the case. Within the concept 'blue,' for instance, there may be several subvarieties of blueness. Insofar as they all belong to the category 'blue,' however, there is a sense in which blueness is a unity. This *abstract* unity, however, is also not the kind to which an organismic philosophy refers.

The distinction between discrete and continuous units of measurement sometimes gives rise to confusion on this score. We speak of 'one mile' or 'one day.' Such units might have correlates from which they were derived (e.g., a complete revolution of the earth), but no concrete interdependence of parts is involved. It is this *concrete interdependence of parts* which an organismic cosmology (or gestalt psychology) stresses.

As applied to human beings, even within the limits of psychological description, there are several senses in which we may speak of a 'whole.' There is, for instance, unity in a logical sense of thought or knowledge. This is the sort of thing educators are seeking in broad-fields courses and other high-order abstractions which cut across subject-matter lines. In another sense, unity is a psychological process, different for each person. There is a logic of knowing, but there is not a logic of learning. Logical integration, moreover, may be accomplished 'vertically' by arrangement of concepts in a certain chronology in the student's education or 'horizontally' as in broad-fields courses. In a theological frame of reference, we might speak of the soul as a 'whole,' or of the composite person, body and soul, as a 'whole.' In any case, one who is interested in measuring a whole should know precisely what *kind* of whole it is.

Terms such as 'integration' and 'unity' have at least two distinct and almost opposed meanings. They are not always used in educational literature in a way which makes the meaning clear. A curriculum may integrate fields of knowledge admirably, considered in the abstract, yet fail to accomplish any integration of the thinking of the student if the teaching is ineffective. Conversely, effective teaching may integrate the thinking of the student in a way that fails to accomplish integration of the fields of knowledge, if the teacher's grasp of these logical relationships is poor.

Nothing of the foregoing is intended to deny the existence of many aggregates in mental measurement. The 'tool' subjects, foreign languages, or the chemical table are examples. There are also wholes, however, in the educational process. To the extent that the student is advanced, these wholes become increasingly important. And additive measurement does not capture them.

TECHNIQUES OF NON-ADDITIVE EVALUATION

We shall now consider techniques of non-additive evaluation. This inevitably involves a comparison between essay and 'objective' tests. An important distinction between two meanings of 'objective' must be kept in mind throughout. An objective test, in the technical sense, is one which anyone can grade if he has the use of a key, and arrive at the same score as any other grader. This use will be intended where objective tests are spoken of herein. Philosophically, however, an objective thought or perception is one which corresponds with "what is." To be objective, putting the matter in homely terms, is to be right. Thus no test is, philosophically, any more or less objective than the reasoning of the person or group which makes it up and decides upon the 'right answers.' There is reason to believe that most teachers (and scientists!) confuse these two meanings of the term.

The above distinction is of the utmost importance, because of the erroneous but almost universal belief that essay tests are by nature 'subjective.' An entire review of the history of philosophy would be necessary to suggest how the present confusion came about. One step probably came with the philosophy

of Immanuel Kant (1724-1804) who took the position that we can never know the world "as it is," but only as it appears after going through the process of being perceived in terms of certain innate categories provided by the mind. Objectivity thus came to refer to perceptions and judgments which are relatively free of the biases of *individual observers*. This meaning, in turn, has tended to bring about the definition of objectivity as a trait of propositions upon which all observers can agree. This technical concept, fortunately, is never carried out without compromises. If it were just once put to any *reductio ad absurdum*, its advocates would soon go into full retreat! We should, for instance, be obliged to exclude from science and education on grounds of 'subjectivity' anything not demonstrable to a five-year-old with an I.Q. of 18!

Objectivity of scoring.—In the philosophical sense, therefore, scoring is not necessarily more objective on the 'objective' tests. We cannot assume that just anyone ought to be able to grade a test. One characteristic, indeed, of a really good test is probably that there is one person in the world who can grade it better than anyone else. *Reliability* (in the statistical sense) of grading is another matter and can be controlled by the teacher having his criterion clearly in mind. The use of the singular term is deliberate. To make maximum use of the special character of essay tests, there should be for each one a single criterion to which lesser criteria are directly relative.

Extent of sampling.—It is also true that objective tests necessarily sample a wider range of material. It is possible to ask a few questions, or even one question, with a range of *potential* sampling as wide as the entire subject. In such an event, of course, the burden is upon the student to *recall* relevant points, whereas in most objective tests he need only *recognize* right answers and need think of no questions or issues. In ordinary life, is not recall a more usual situation than recognition?

Time to make, take and score.—Time is probably a factor in favor of the objective tests, especially in scoring. If teachers were not expected to teach more than three classes a day (a full load, if the teacher is to follow anything like ideal methods of lesson-planning, testing, and so forth), essay testing would prob-

ably be feasible for most of them. Giving less frequent tests would also help.

Guessing.—There should be no way to guess the answer on a good essay test, whereas chance plays a role in every objective test.

Bluffing.—Some students, it is true, have a facility with words which tends to make their work appear better than it is. Often, however, the reason these students *write* clearly is because they *think* clearly. Unless literary skill is deliberately being evaluated, however, the teacher should be on guard against being unduly influenced by effective or ineffective use of language.

Halo effect.—This much-discussed phenomenon is surely in part a rationalization in defense of less able pupils. However, insofar as it exists, having papers submitted anonymously is one easy way to guard against it on essay tests. There will probably be few cases in which handwriting is recognized.

Memory questions versus thought questions.—A thought question requires the learner to *apply* a concept in some way. It has been said, however, that a thought question is merely one which the student has not yet had a chance to memorize. While this may be true, the fact that one is acting from understanding rather than from memory in a given case shows that material has been somewhat assimilated. What is, for one student, a thought question, might well be a memory question for another.

While it is possible to construct objective tests which contain thought questions, the medium certainly does not facilitate doing so. The writer has taken many objective tests and examined numerous others, and could count on the fingers of one hand the thought questions contained in the entire lot! Moreover, each such question must be treated as an isolated unit. The slightest deviation on the part of the student from the chain of logic pursued by the teacher in developing the test will cause the student's answer to be wrong. This does not mean that any answer is right; but if the pupil had a chance to express himself a bit, the extent of his deviation from a correct answer would be better established.

Organization and communication.—Here the advantages lie entirely with the essay test. These criteria, besides, perhaps far outweigh all the others mentioned. Learning, by the modern

psychological definition, is a *change in behavior* due to experience. The ideal thing would be to follow the student around when the course is finished and see if he behaves any more efficiently. This is ordinarily not feasible. If we can "get inside his mind," however, and perceive something of the *pattern* of his thought, we can tell a great deal about how he will meet various situations.

A consistent following of a wholistic philosophy requires that *no additive process be used* in scoring an essay test. A test designed to demonstrate a psychological whole presumably can be evaluated *as a whole*. Ordinal ranks can be assigned to it, or qualitative descriptions such as 'excellent' or 'fair,' but *not cardinal numbers*.

NON-ADDITIVE EVALUATION AND DEGREE GRANTING

This point needs to be carried further. If an organismic approach is consistently carried out, there must be no additive process *at any point*. Items would not be added (except with aggregate subjects) to determine a test grade. Test or unit grades would not be added or averaged to determine a course grade. Course grades would not be added or averaged to determine eligibility for a degree. The advantages of an organismic pattern of evaluation at the lesser levels are apt to be sacrificed if we revert to additive evaluation at larger academic levels. No teacher should be expected, in the writer's opinion, to justify a test grade or course grade mathematically, as if the thing measured were the simple sum of its parts. This point cannot be overstressed!

The practice of having grade average requirements as well as hour requirements for graduation does not take the evaluative process out of the purely additive camp. It should be hypothetically possible for a student whose grades have not been outstanding to graduate *summa cum laude*, or for one whose grades have been 'straight A' to have his degree withheld until he can demonstrate in a good, over-all, written or oral examination that he has *pulled together* his erudition into a *functional philosophy*.

Many qualifications can be made of the above remarks without violating their essential spirit. At the level of individual

tests, the writer advises his students to give objective tests when (1) for reasons of time there is no choice, and (2) in measuring the fundamental processes of reading, writing, and figuring at elementary levels. For that matter, additive evaluation is justified whenever one's objectives take the form of an aggregate, rather than a whole. The usual situation, however, involves *stated* objectives which are clearly a whole, *apparent* objectives which are obviously an aggregate, and tests to match the apparent (that is, demonstrated) objectives. To many teachers, purposes are thin abstractions which they either cynically regard as having little relation to classroom procedure, or are incapable of relating to concrete activities.

It would be easy at this point to diverge into a long chapter on educational philosophy and the proper preparation of teachers. Suffice it to say that before teaching any course, a teacher should sit down in an atmosphere of peace and quiet and ask, "What should this course really accomplish for the pupils?" Such ratiocination is really the first step in a good evaluation program. The second step is to set up a situation (pencil-paper or otherwise) which tests these objectives. This means that the aims must be translated into behavioral terms. Many teachers have a difficult time evaluating pupils because they have never drawn up clear criteria by which to distinguish to what degree pupils have reached the objectives, or how the behavior of those who have will differ from those who have not. The third step is to put the pupils in this situation. The fourth step, which comes back to the first, is to interpret the results *in the light of the aims*. Here emerges the distinction between measurement, which is mere data-gathering, and evaluation, which is interpretation of measures in the light of purposes.

Most books on testing advise a grader of essay tests to grade a given question on each paper, rather than a given paper, at a time. If one is looking for a reflection of the student's thinking as a whole, this is strange advice! John's answer to number one has more relevance to John's answer to number two than to Pete's answer to number one!

The assumption that education is the sum of thousands of autonomous parts has passed so long unchallenged that teachers would probably have a bit of a time orienting students and

parents to the concept that a course grade need not be justified or proved by an invariable mathematical process which any one could apply to the record book. At the level of eligibility for degrees and diplomas, this philosophy appears most difficult to administer. Some compromise with quantitative standards will undoubtedly be necessary at this point in the foreseeable future. Yet quantitative requirements for degrees are purely arbitrary. There is no special reason, for instance, for requiring 184 quarter hours for a B.A. degree. Why not 81, or 2,007? The degree should represent a certain level of integrated attainment. The difficulty would lie, of course, in determining when the student had reached this level. Not the least of the difficulties is that the faculty who judged him would have to have reached that level themselves. Yet at some European universities a graduate student can take his final examinations any time he cares to sign up for them. The reason why this practice is not more widespread—aside from our American faith that everything comes in quantities—is probably the scarcity of professors who would be able to evaluate a student's over-all development. This condition, in turn, results mostly from the overspecialization and vocationalism which have long been the twin evils of American higher education.

The practice of having the student write and defend a thesis is at least a gesture towards over-all evaluation. The notion that every thesis makes a basic contribution to human knowledge is one of those things that scholars smile at. On the other hand, writing a thesis and defending it before a conscientious committee is one of the best known ways to at once systematize one's thinking and demonstrate to competent judges that this has been done. It seems exceedingly regrettable that a handful of universities are doing away with the requirement of a thesis at the master's level and substituting additional course work. It is also regrettable that so many universities regard a purely factual study as constituting a satisfactory thesis. At the doctoral level, at least, no study should be accepted unless it shows the candidate's competence to make value judgments and causal inferences about the material he has gathered.

Mr. Hutchins has recently written an engaging piece about the "University of Utopia." One feature of that place, the writer

of the present article likes to believe, is that students never think of numbers in connection with test grades, course grades, or graduation. Courses last a standard length of time due to administrative necessity, but the common practice is for them to just quit meeting when the ground has been covered. The would-be bachelor of arts is permitted there to come in and register for final oral examinations any time he feels ready, but in practice it rarely occurs to a student to do this before he knows he *is* ready. The bachelor candidate is expected to show his competency in the basic areas of the liberal arts, especially metaphysics as an integrating discipline, and a general mastery of the main principles of a particular field. The M.A. candidate there is expected to show both general and some detailed mastery of a particular area. Training in techniques specific to certain jobs takes place *on* those jobs, but nurses, teachers, writers, and others, learn the *general principles* of their jobs. This is the "middle ground" to which the habitually disjunctive Mr. Hutchins is curiously blind in his otherwise masterly analysis.

The doctoral candidate at the University of Utopia never *becomes* a candidate unless he shows remarkable promise. Instead of trying to figure what to do with new doctors after they are hooded, the Utopians follow the custom of hiring college instructors and research workers with the degree of M.A. Those who show exceptional promise are encouraged to pursue the doctorate, and they usually return afterwards to their previous jobs.

To return from Utopia to the United States of America: A survey by the writer of college instructors showed that, even among those who do wholistic evaluation themselves, few thought that approach could be taken to measuring a student's over-all education. Such, nevertheless, should stand as our goal. Insofar as the conclusions above about course and degree requirements are contrary to the practices of existing schools and colleges, it is probably because these practices are the product of atomistic assumptions.

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The National Catholic Music Educators Association will meet in Louisville, Kentucky, at the Kentucky Hotel, May 1 to 4.

MOTHER GOES TO SCHOOL

MRS. MARY JANE DAIS*

"So what!"

Slurred from the corner of lips slightly curved in a half-amused smile, my eighth-grade graduate had settled everything with the precise economy of teen-agers. "So what?" So I would go to school!

As the mother of six school-age youngsters, I had seen and felt the impact of the present elementary curriculum in the home. Now I would attempt to view my child objectively in the classroom with the co-operation of the teacher. With parting calls ranging from "Whatta gem!" to "Mom is cracking up," secretly quaking with nebulous fears, I signed up for several courses in elementary education at Marian College, at Fond du Lac, Wisconsin.

No Magi could have brought a more precious gift. These hours have given me a deeper insight into the nature of my own children, a more patient and compassionate understanding of their conflicts, a genuine sympathy for the problems that face the school, and a confirmed resolution to meet the challenge of growing youngsters with an enriched intellectual and emotional maturity.

This article is not meant to be a criticism of modern education nor of progressive methods. It is not a Cassandra-like definitive of what the curriculum should be. But it is an honest and sincere attempt to evaluate the modern educational curriculum insofar as it is reflected in the child. With all the advance study in educational and child psychology, scientific method, correct pedagogical motivation and approach, how successful really is our educational progress?

Pick up any current magazine or periodical. Never has there been so much interest in training the child on the part of the parents and teachers alike. Never have there been so many

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charges and countercharges of failure and inadequacy. Industry blames the college, which levels an accusing finger at the high school, which, in turn, laments the sad crop of elementary school graduates. With crushing and desperate finality, the elementary school abandons the culprit on the doorstep of the home from whence, necessarily, the whole vicious circle again miscarries.

This futile and often brutal judgment of various educational levels becomes monotonous through repetition. Even parents, whose unselfish love keenly desires a well-rounded, morally and socially happy life for their offspring, can acquire psychological deafness.

Since education is such a complex system, so are its problems. Therefore remedies can neither be simple nor applicable to only one level. Accusations lead merely to antagonism. Positive suggestions may lead to mutual co-operation and cure. This much is certain. The causes for dissatisfaction in present day pedagogy can not be assigned to youth itself. It is just as certain that the nature of the child is the same as it was in grandma's day. It is just as evident that the home from which he comes is not the same.

PROBLEMS OF THE HOME

There are three fundamental problems the home faces in regard to the child. The first is the terrific weakening of home ties since the social concept has been so widely endorsed and promulgated. Parents themselves, after the hours spent in maintaining an economic luxury level so they can give their children 'everything'—or almost everything—feel obliged to spend many hours away from home in a variety of cultural and charitable projects for the community, the church, and professional and educational organizations.

Then, too, kindergartens have even begotten nursery schools in our culture. The young child should go to school to learn how to work with others, play with others, co-operate with others. In the lower grades the Cubs and Brownies, Girl and Boy Scouts, athletic teams directly connected with the school—or indirectly, such as the C.Y.O. or the "Y" teams—intensified emphasis on sports such as skiing and bowling with their concomitant clubs, and finally outside jobs such as paper delivery

and baby sitting, all tend to throw the child into groups away from home. Wholesome as these interests may be, the parents, carefully striving to provide that well-rounded life the educators have taught is indispensable to a well-adjusted adult, find themselves fading into the background, necessary only from a financial angle. More and more time is spent away from home in groups where the approval, acclaim and liberty of "the rest of the kids" become the functioning norm. Outside activities have usurped and weakened parental ties!

In this regard let me say that television, much like the mythical Hydra in provoking new controversies between the public and producer, between student and teacher, between parents and child, and grave concern among religious and spiritual directors, has had a magnetic effect on the home. Parents are less inclined to seek outside recreation. Children are more content to stay at home munching apples and popcorn and sipping on coke as they watch TV. The family that prays together may stay together, but television helps them play together—which is good.

Naturally there is a grave responsibility for parents in eliminating offensive programs through selection, and an equally grave responsibility for all to encourage sponsors by letters of protest or appreciation to televise only the best. Producers and sponsors can be made conscious that "they are their brother's keeper." The most clever advertising campaign can be hamstrung by a simple switch of the dial and a stubborn refusal to buy the product. The box office still counts!

On the other hand, the unlimited possibilities for the dramatization of the classics, good books, plays, poetry; for auditory-visual lectures on nature, science, art, history, current events; for aesthetic presentations of all the fine arts; for the illusory appeal of active participation in many sports and games miles away from home—these possibilities are overwhelming. Since it is a gift of the Infinitely Good Creator, why may not television, well-used, bring infinite good?

Closely associated with this first problem of the home in variety of outside interests, is the speed and facility of transportation. Kindergarten children are taken miles by bus to visit the farm; youngsters make trips to zoos, industrial plants, and cities which grandma never saw; while teen-agers, with an easily acquired

driving license, think no more of the mileage to a basketball game in Green Bay than they do a jaunt to school. The multiplied forms of amusement and the abundance of cars have helped to remove the children still further from the watchfulness of the parents and from adult supervision generally.

This, together with the fierce independence so characteristic of our age, inseminated by two wars, germinated by the fear of a third, and sufficiently nourished by universal military training of the adolescent, has greatly modified the authority of the parent on the growing child. And thus, though the nature of the child remains the same, he enters school from a rapidly changing environment. Educators must recognize these problems of the home.

A BOUQUET FOR ELEMENTARY TEACHERS

My first bouquet is for the present elementary school teacher, both urban and rural—underpaid, overworked, undersung. Prior to these courses in elementary education, I felt like many another parent—that anybody could teach the lower level in the American school. I mistakenly believed that all the smartest and most competent teachers rested on the university podiums. Now I have inverted the pyramid and its scale of values. In the transition from home to school, the formative years of elementary training offer the most stimulating challenge to the teacher nobly dedicated to the ideals of guiding youth. It is in the elementary school, with rare exception, that a masterpiece is begun—or a failure.

Here the child is in close association with one teacher for an entire school year. He is easily stimulated, demonstrative, flexible. He values highly the teacher's praise, is eager to please, less absorbed by interests extraneous to the classroom, and is most deeply impressed by the first adult in authority beyond the home. The behavior, the emotions, the attitudes, the appearance, the voice, and the very gestures of this adult have a magic influence on his character formation, his work habits, his intellectual development, his loves, and his hates for the rest of his life. No other level presents quite the same opportunity.

I, and probably all mothers, could enumerate *ad infinitum* the experiences of the child in the classroom and the influence of the

teacher as translated to her at home. There is the gaiety of an unexpected school treat, the vibrant enthusiasm of beginning a new reader, the glowing pride because "the teacher held up my paper to show the whole class," the heartfelt promise to study harder because "the teacher looked so sad when I spelled 'field' wrong today," the happy expectancy of a prize for work well done (even though the prize may have little intrinsic value)—and then too, the sullenness and hair-trigger animosity that precedes "She blew her top today!" As the children trudge in the kitchen door for noon lunch, even before they recount the highlights, I can begin to evaluate the morning's measure of success.

Even in their physical appearance, neatness and cleanliness, the teacher can work miracles. I shall never forget this particular incident. I had a six-year-old who positively hated to get a haircut. No bribe could induce him to a peaceful session in the barber's chair. It took two of us to lure him there and three to operate, accompanied by a squall that dwarfed Hurricane Hazel. Often he looked like a miniature Daniel Boone. After one such exasperating session, he came bounding up the back steps, hat in hand, and bounced into the hall where he stood preening himself in front of the mirror.

"You know what?" he shouted. "Teacher looked at me this morning and said, 'My, Joey, you look like a little shiek with your new haircut.'" Needless to say, after that, it meant a dollar out of the budget every week.

High achievement on this level is not easy. It is definitely hard work. It requires heroic patience and calm. But it is not impossible, and satisfactory results are highly gratifying to the parent, to the teacher, and to the child who only recognizes their value at a much later day.

As a parent I ask that the elementary school provide my child with a fair mastery of the basic skills. This demands a sizeable amount of routine and supervised drill during school hours. In view of the overcrowded classrooms, with ever higher registrations looming in the future, I honestly believe the elementary curriculum overburdens the teacher.

Constant, persistent, consistent practice is needed to acquire a facile skill in reading, oral and written expression, arithmetic, and spelling. This consumes time. A teacher can not be effec-

tive if she must scatter her energy over a wide variety of subjects. It is mentally and physically exhausting for her and her pupils.

NECESSITY OF TRAINING IN BASIC SKILLS

You may ask if these skills are necessary? In connection with my course in "Teaching the Language Arts," I made it a point to ask various friends who have worked in the educational field for the past twenty years or more just what they thought should be my aim in entering the elementary classroom. One teacher in a New York secondary school said: "Just teach them how to read, to understand and discuss what they read, and then how to write a correct sentence; if accomplished, accept the laurel." Another from Illinois wrote: "If you are able to teach them how to write a good paragraph without misspellings and grammatical errors, to compute simple mathematical sums quickly and correctly, and to read for meaning, you will have taught more than is evident in the students who pass into my class."

The same theme with variations was sung by many junior and senior high school youngsters whom I questioned. "I wish I had had more drill in arithmetic," or "Why don't I know how to spell and write well enough to please my English teacher?" and again, "I can't even understand what this book means, so how can I write a book report?"

I would be the last to veto the theory that school work should be made as interesting and pleasant as possible, but not at the expense of the child's growth. Children are a scattering of energy, bundles of dynamic interests which vary from day to day. It is the duty of the teacher to harness and direct this energy, not to make it more unhampered. As one college professor wrote me: "... Dewey's idea of student activity and self-interest has been steered onto the rocks by teachers who find it thus possible to keep the children occupied, but fail to teach them anything. Learning is still hard work and I see no reason to belittle it."

Thus, if the mastery of these skills becomes automatic in the elementary grades, the individual will be free to express his own interpretations and imagination at a higher level and in a wider subject area. Without them, no matter how much educators

may preach self-interest and self-activity, or discredit drill as boring routine, the pupil is chained to inarticulateness.

ANGER IN OVERLOADING ELEMENTARY CURRICULUM

To lessen the pressure on both teacher and student, much in the elementary curriculum might be postponed or eliminated. Health as a subject area might be relegated to the home wherein the primary responsibility lies. In cases where the home fails to meet this responsibility, the school might notify the proper civic authorities.

Then too, the basic skills are universally demanded of the student whether he goes on to college or the assembly line, while creative genius in the fine arts is not a universal talent. The exceptional individual will not "blush unseen amidst the desert air," and his particular talent will have time to display itself. By this I do not mean to eliminate an appreciation, even in the elementary school, of good music and fine art, but to spend time in modeling, sculpturing, handicrafts, musical composition, and creative drawing and coloring to the detriment of acquired basic skills is not sound educational theory.

What does a sixth-grader retain about the meaning of jurisprudence, legislative and constitutional law? A thorough course in American history could comprise all essentials of American democracy inherent in the Constitution and the Bill of Rights, and thus civics might successfully be postponed until a later date as long as high school attendance is compulsory.

In fact, I honestly believe that our juveniles get into the mischief they do, because they are not kept busy enough on the secondary level. No one is quite so smart as the individual adolescent is at sixteen. Having had a superficial introduction to practically every subject on the high school curriculum, he feels sad that there are no new worlds to conquer. While the young child is confused and bewildered by a multitude of facts, the teen-ager, hampered by a lack of facility in the basic skills, his curiosity dampened by a previous slight acquaintance, has neither the tools nor the motivation for proper study. Therefore, much of his energy remains unused or misdirected. Like doting parents who laden their beloved offspring with toys far above their physical and intellectual ability, the elementary

curriculum is so overloaded that there is no true mastery and very little zest for learning.

I believe in homework assignments for all levels. It is profitable for the child, and indicative of his progress for the parent. It helps to foster the mutual co-operation that should exist between home and school. Written assignments necessitate a review of material the child would not otherwise make. Since a great deal of individual attention in a large class is impossible, it provides an opportunity for the parent to help the child if necessary, and to stimulate the virtues of neatness, orderliness, and pride in work well done.

However, at this level, I think the homework should be assigned in only one subject. In my experience with the young child, two or three assignments in various areas, though comprising the same time duration, tend to confuse and tire him. Routine and repetition are not as boring to the youngster as adults imagine. This was forcibly impressed on me recently, when in attending a simple assembly program, my fourth-grade daughter who had viewed it twice previously, said she would not mind seeing it again because . . . and she went on to recite almost verbatim many lines of the various scenes which had delighted her. Most children would sit through an interesting movie over and over again, were it not forbidden by the parent.

In the social studies, I ask the teacher to stress and require the social courtesies; the training in neatness and orderliness in written assignments, speech, and posture; the care for school property and the property of others, the respect of the rights of classmates in school and on the playground. This constant exhortation must continue unabated through the years, until separate acts become habits of virtue. I can not overestimate the value of the teacher's influence because in the eyes of the young child her wisdom and authority are vested with a formal glamour that is lost in the easygoing informality of the home.

Since I send my children to parochial schools, I have the right to ask them to teach the truths of religion and to apply them in a practical manner whenever possible. I ask them to inculcate just sentiments through a kind and unprejudiced, but nevertheless firm and consistent, discipline; to manifest charity themselves and demand it from my children in little acts of self-denial and

self-control; and to train the will to choose what is good in accordance to the Unchangeable Absolute Norm.

In short, I ask them to help me, to help my country, to help my community, that with the help of God we, working together, may mold Catholic men and women worthy of the name.

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The American Catholic Philosophical Association will meet in the Bellevue-Stratford Hotel, Philadelphia, April 12 and 13. Rev. Dr. Charles A. Hart, professor of philosophy at The Catholic University of America, will be honored on this occasion with a volume of essays in recognition of his twenty-five years of service as association secretary.

The Society of Catholic Teachers of Sacred Doctrine will hold its first annual meeting at Trinity College, Washington, D.C., April 11 to 13.

Il congresso internazionale di Filosofia will meet in Stresa, Italy, July 20 to 25. A special program in honor of Antonio Rosimini will be presented on the occasion of the first centenary of his death.

The Fortieth Anniversary Convention of the Catholic Hospital Association of the United States and Canada will be held in Saint Louis, at Kiel Auditorium, May 16 to 19.

The Eighth University of Kentucky Foreign Language Conference will be held at Lexington, Kentucky, April 28 to 30.

The National Catholic Camping Association has announced that the fourth annual edition of the Directory of Catholic Camps will be published March 15. Copies may be obtained from the association, 1312 Massachusetts Avenue, N.W., Washington 5, D.C.

April 14 is Pan American Day. Material and information relating to Pan American Day and Pan American Week may be obtained from the Division of Publications, Pan American Union, Washington 6, D.C.

Spring Hill College, Mobile, Alabama, founded in 1830 by the first bishop of Mobile and operated since 1847 by the Jesuits, will observe its 125th anniversary March 19 and 20.

A FRAMEWORK OF RETREAT ESSENTIALS FOR HIGH SCHOOL STUDENTS

SISTER M. CONSUELA, O. CARM.*

A priest of God receiving an assignment to conduct a retreat for a group of high school students is offered a privilege to guide these souls who are on the threshold of adulthood. The retreat master might pose a few questions before the opening of the retreat: What are the particular needs of this group? Would conference topics chosen at random be helpful, or should subjects on the fundamentals of faith be reviewed and developed? He might choose to develop the latter which would give the retreatants a hierarchy of essentials that would serve them well in furthering their study of the fundamentals of faith in college and throughout their life.

The human mind operates by way of discussion, that is, from principles to conclusions. If the conclusions have been already mentally masticated by the retreat master, the retreatant has but little substance upon which to feed, other than the dictum of the retreat master. Hence the necessity for order in a retreat. Human beings, even those of high school age, are not grasshoppers jumping from one idea to another without much mind to continuity. Connections are a necessity in all manner of teaching, and a retreat is nothing if it fails to show relationships between the nature of man, his end, and the essential means for its attainment.

ORDER IN ESSENTIALS

A noted Catholic writer and publisher, F. J. Sheed, can convince us that conferences on the hierarchy of essentials would be very beneficial to the students. According to him,

The products of our Catholic schools . . . lack two things overwhelmingly. They lack the shape of reality as expressed in the dogmas, and they lack any inside knowledge of what the individual dogmas mean. . . . As they come through school, they have learnt a great number of things, but there is no order, no hierarchy, in the things they have learned about

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the faith. . . . The absolutely essential activities of Catholicism and the quite desirable but non-essential pious practices—all there together—the Trinity hardly larger than our Lady of Fatima! They need some framework on which they can arrange their knowledge, to which all the rest can be related.¹

Mr. Sheed then suggests the simple definition of Catholicism: "The union of men with God in Christ. We are incorporated with Christ and thereby united with the Father and with one another."²

Let us approach Saint Thomas Aquinas for further enlightenment on the object and source of this union with God in Christ. Among the most important points presupposed in the study of God and man are: God's knowledge in Himself, His providence and conservation, man's destiny as God's image. Since grace is approached in terms of its final cause, these truths receive unity of focus in the divinization of human living. This sharing of divinity requires an appreciation of the changes wrought in the mind of man, and likewise in his will, together with his daily thoughts and actions.

Talks on the Mystical Body would bring the retreatants to the Soul of the Mystical Body—the Holy Spirit. "It is the Holy Spirit Who unites each of us, individual cells with each other, and with Christ our Head," writes Leo Trese in his *Many Are One*.³ After quoting Pope Pius XII thus, "'Christ is in us through His spirit, Whom He gives to us and through Whom He acts within us, in such a way that all divine activity of the Holy Spirit within our souls also must be attributed to Christ,'"⁴ he continues:

That means that the Third Person of the Blessed Trinity, Divine Love personified, is in me, whole and entire. He is in me with all His Gifts and all His Fruits and all His virtues. It is this invisible but real and pulsating life, this sharing in God's own Life through the Holy Spirit which we call "Sanctifying Grace."⁵

Surely, conferences on the indwelling of God would be most appropriate for students during their annual retreat.

¹ F. J. Sheed, *Are We Really Teaching Religion?* (New York: Sheed and Ward, 1953), pp. 13-14.

² *Ibid.*, p. 14.

³ Leo J. Trese, *Many Are One* (Chicago: Fides Publishers, 1953), p. 14.

⁴ *Ibid.*, quoting Pope Pius XII, "Encyclical on the Mystical Body."

⁵ *Ibid.*

GOD'S GIFT TO MAN

An understanding of the tract on grace requires the background gained in the study of God and man up to this point. The retreat master would then launch naturally into conferences on God's gift to man—grace. Without grace man cannot begin work for salvation, perform any work valid for salvation or merit eternal life. Without grace man cannot rise from sin nor avoid mortal sin for long. These decisions were handed down to us from the Councils of Trent and the Vatican.

Conferences on the principles and essence of grace show how we act by participating in divinity. Human nature can be perfected in proportion to supernatural life solely by grace. The following might be developed: kinds of grace, causes of grace, effects of grace and merit. Then, what a wealth of subject matter could be found in presenting the theological virtues—Faith, Hope, and Charity? The study of habits, their formation, and perfection, and their distinctions would lead to conferences on virtue: division of virtues, efficient cause of virtue, properties, and duration of virtues. The cardinal virtues—Fortitude, Temperance, Prudence, and Justice—would be emphasized.

This framework of essentials could include also the gifts, the beatitudes, and the fruits of the Holy Spirit. Then, the topics of vices and sins—their causes, effects, and punishments—could be treated. What would be more fitting, at this time of retreat, than conferences on the Incarnate Word? After the consideration of those things which pertain to the mystery of the Incarnation, a consideration of the sacraments would follow logically because they have their efficacy from the Incarnate Word Itself. These could be Baptism, Confirmation, Penance, and Holy Eucharist—both as a sacrifice and as a sacrament.

This brings us to the various states—the active and contemplative. A pep talk on vocations could be appropriately used here.

BY WAY OF CRITICISM

By way of criticism, this broad outline offers sufficient subject matter for a thirty-day retreat with four conferences a day, and that, too, is food for thought. Most retreats are a protracted sermon on the part of the retreat master. Three conferences

should be the ultimate maximum; two would be better. Where conferences run into four or even five, the retreatant has no time to think for herself. A retreat could be easily defined in two words—pray and think.

It is more than just an opinion that the annual retreat has become nothing more than three days devoted mostly to pious platitudes, which prove of little or no value when a crisis arises in the personal life of the student. Platitudes are like that, gossamer things with no substance.

The ultimate in life is the possession of the vision of God; a fact which should be stressed in the beginning and continue throughout. Means are important, because the instrument must be proportionate to the end. Hence the necessity of using the means to best advantage. And since nothing is desired until first known, a knowledge of the means is essential, not a superficial knowledge, but a working knowledge; one that stands in good stead in times of stress in the individual. Generalizations are the stock in trade of most retreats; there is always the temptation to forget that the retreatants are individuals and are to be instructed upon that basis.

Why not particularize one or another of the general topics? For example: an entire retreat could be given on grace; or an entire retreat could be given either on the theological or moral virtues, with particular stress upon those aspects which intimately touch the life of the individual student. In fact, an entire retreat could be given on the virtue of Prudence alone. And why not a whole retreat on the doctrine relative to that Beloved Person with Whom, incidentally, too many students have too little traffic—the Holy Spirit?

CONCLUSION

A framework has been established following a definite order and hierarchy in the things about faith which could be used as a guide for student retreats in high school or college or both. A student cannot live a truly Christian life and serve as a beacon light by his example to his fellow students and associates if he has a superficial knowledge of the essentials of his holy faith.

EDUCATION IN PORTUGAL

JOSEPH L. ROUCEK*

The Republic of Portugal, occupying the greater portion of the western littoral of the Iberian Peninsula, has an area of 32,752 square miles which extends 349 miles north to south, and 136 miles east to west. The population in 1950, with an illiteracy rate of 40 per cent (15 per cent males and 25 per cent females), was estimated at 8,510,000, an increase from the estimated 7,772,000 in 1940.

The Azores and the Madeira Islands in the North Atlantic are politically an integral part of the Republic. Other Portuguese possessions are: Mozambique (Portuguese East Africa), Angola (Portuguese West Africa); Portuguese Guinea on the Coast of Guinea; the Cape Verde Islands in the Atlantic; Portuguese Timor off the north coast of Australia; Macao, a peninsula and a few islands north of the Canton River in China; and Portuguese India, comprised of Goa on the Malabar Coast, Damao and the Island of Diu, both near Bombay.

THE FORM OF GOVERNMENT

Portugal, a corporate state headed by the President of the Republic, is actually dominated by Dr. Antonio de Olivera Salazar.¹ Educated at the Secondary School of Vizeu, at the age of twenty-one he left for the University of Coimbra, where, six years later, after showing distinguished academic progress, he was appointed to the Chair of Political Economy. He held this chair for twelve years until he was invited to run Portugal. A personality at the time completely obscure outside the academic circles of Coimbra, and without any political power whatsoever, he was invited insistently to accept the Ministership at Lisbon and to abandon the University.

Immediately upon his appointment as Prime Minister, Salazar

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¹For more details, see: Michale Derrick, *The Portugal of Salazar* (New York: Campion Books, 1939).

began to construct his *Estado Novo*. Frequently compared to the totalitarian systems of Fascist Italy, Nazi Germany, and Falangist Spain, it was emulated by ex-President Getulio Vargas of Brazil; both men denounced the idea that English parliamentarianism and liberalism could be applied to all nations. They believed that their respective countries required "a strong regime based on justice and work." Guided by a common creed of "family, fatherland, and religion," Salazar and Vargas both emphasized the predominantly Catholic background of their nations; they accepted the Church's anti-capitalistic, anti-socialistic ideal of a corporative state, and aimed at social reconstruction in line with the principles set forth in Pope Leo XIII's Encyclical *Rerum Novarum* and Pope Pius XI's *Quadragesimo Anno*.

No legitimate comparison can be made between this and the Nazi or Fascist systems, however. The Portuguese state is governed not only by legal regulations, but also by moral ones, as found in Articles 4 and 6 of the Constitution, and moral ethics as manifested in Christianity. The New State is not a totalitarian state, but rather an authoritative one. According to the Portuguese Constitution of 1933, Portugal is a "unitarian and corporative Republic, which is based on the equality of all citizens in the eyes of the law . . .," meaning that it is an organic whole, organized through "corporations" representing the different phases of its life. Each of the "corporations," the occupational groups which are the component parts of the *Estado Novo*, is responsible for its own corporate life (like the medieval guilds). According to the constitutional theory, there are no upper, middle or lower classes, but merely people engaged in the wine industry, the cork industry, the sardine industry, and so forth. There are associations of employers and of the employed, whose first duty is to defend the interests of the community while combating both self and class interests.

The political machinery which keeps Salazar in power is based on the Party of National Union, which, in official ideology, is really not a party; instead, it is an organization intended to unite men of good will throughout the country who subscribe to a particular ideology. The party combats individualism, socialism, and parliamentarianism. The regime is also supported by the

Portuguese Legion, a patriotic body of volunteers entrusted with the job of organizing the moral resistance of the nation.²

EDUCATIONAL BACKGROUND

The independent history of education in Portugal is rooted in the period when the nation began to consider itself a distinct nation. The origins of Portugal's culture can be traced to the great schools of theology, philosophy, and law which had sprung up at Bologna and Paris in the twelfth century.³ Before the founding of the first university in Lisbon, Portugal had an important school of theology—operating under the influence of France—at Braga, Coimbra, and Alcobaca; it was under this influence that Latin Caligraphy was substituted for the ancient script, that is, Visigothic Caligraphy was replaced by the Caroline due to the French influence. In turn, numerous high church officials in Portugal were of French origin. (The Bishopric of Coimbra was held by Aymeric d'Ebrard, the tutor of the great King Denis.)

In general, the *Estudia generalia* at Paris produced several outstanding scholars who served in the development of scholastic education. Frei Gil Pais (1190-1265), known to the nineteenth century as the Portuguese Faust, was one of the most popular of these men. St. Anthony of Lisbon (1195-1231) who, like Frei Gil, was first educated at Coimbra in the monastery of Santa Cruz, later taught at Padua, Telosa, Montpellier, and Bologna. Pedro Juliao, after a career of philosopher, doctor, and ecclesiastic, became Pope John XXI in 1276; his treatment of Aristotelian philosophy in *Summalae Logicales* is well known, while *The Loyal Counsellor* (1428) analyzes the faculties of the human soul in accordance with the best rhetorical and psychological practice of medieval times.

² For more details, see: Joseph S. Rousek, ed., *Governments and Politics Abroad* (New York: Funk and Wagnalls, 1948), chapter vii, "Portugal," pp. 290-296; B. de Braganca-Cunha, *Revolutionary Portugal, 1910-1936* (London: Clarke, 1937); M. Derrick, *The Portugal of Salazar* (London: Sands, 1938); A. R. Elliot, "Portugal: Beleagured Neutral," *Foreign Policy Reports*, XVII (December 15, 1941), 234-244; Oliveira Salazar, *Doctrine and Action* (London: Faber, 1939); S. West, *The Corporative State of Portugal* (Lisbon: the SPN Books, 1937).

³ Michael H. Higgins and Charles F. S. De Winton, *Survey of Education in Portugal* (London: George Allen and Unwin, 1942), p. 10.

During the sixteenth century, when Portugal was in its golden age, the renaissance appeared in natural succession; the first effect felt was in the political field, followed closely by changes in the philosophical, and literary fields respectively. Contact with humanistic studies did much to influence the ancient structure of Portuguese medieval education in the early decades of the sixteenth century. Don Joao III encouraged Portuguese students to study at the College of St. Barbara in Paris, existing since 1520, and conducted by Diogo de Gouveia. From here many Portuguese scholars found their way into the Peninsula to teach in the new centers of classical learning which had sprung up in Portugal.

Coimbra University, where the most famous authors and statesmen of Portugal received their education, was founded by King Denis in 1290. The university was also confirmed by papal bull, giving it the right to have a student-elected rector. The turbulence of the students, and their perpetual quarrels with the citizens caused Denis to remove the institution to Coimbra and then back again to Lisbon. Sensing that the busy pursuits of a noisy capital were hardly conducive to quiet study and the acquisition of learning, John III, in 1537, removed it to the city of Coimbra, and once more changed its constitution. John the Great remodeled it entirely in 1400, establishing a staff of professors, four of whom were to teach grammar; three, Roman law; three, canon law; two, logic; one, medicine; and one, theology.

The older system of monastic education, derived from medieval and scholasticism approaches, operated alongside the new types of sixteenth century colleges (the Dominican colleges at Lisbon, Oporto, Coimbra, and Evora). The Jesuits, in control of Portuguese education, tried to suppress private schools. Thereafter, Portugal, conforming closely to the educational theories of Loyola, played the role of vanguard for military Catholicism, and the Jesuits.

The reforms of the University of Coimbra by Joao III had profound effects on pre-university training. The grammar schools took three forms: (1) the royal schools which derived their origin and financial support from the king; (2) the schools conducted

by religious orders; and (3) private secondary schools of various sorts.

The Royal College of Arts was founded in Coimbra in 1547. This *Colegio das Artes* was to provide a pre-university training within the university itself, although it was an independent institution. Andre de Gouveia became director.⁴

From the time that the first Jesuit schools were opened in Portugal, the Jesuits began to work for the complete control of the whole educational machinery; the *Colegio das Artes* at Coimbra fell into their hands in 1555. Soon after, other colleges came under their domination. The events which led up to the trial of Buchanan and his colleagues by the Inquisition in 1551 are well known. Humanistic teachers such as Buchanan, Diogo de Teive, and Joao de Costa were prohibited to lecture at Coimbra. From 1555, the control of the educational machinery under the guidance of the Jesuits was assured.

Having to endure the rivalry of the Jesuit university founded at Evora in 1559, the seventeenth century saw the vitality of Coimbra University steadily declining. It was retrieved from the last stages of decadence by the Marquis of Pombal during the reign of King Joseph (1750-1777). Pombal, "the greatest Minister who ever ruled Portugal, and one of the greatest of the 18th century statesmen," abolished the University of Evora, expelled the Jesuits from Portugal, and entirely reformed the educational system of the country.⁵ He made the Inquisition an open and public court, subject to the rules which regulated other courts. He abolished the teaching of the Dark Ages, and introduced the modern element.⁶ The reform of the university was completed in 1772, and since then has enjoyed a fairly even prosperity in spite of the fact that the *Colegio das Artes*, suppressed in 1772, was not adequately replaced by the Faculty of

⁴ Andre Gouveia and his brothers were famous scholars known throughout Europe. They were all natives of Beja and received their education in Paris. Andre had been principal of the College of St. Barbe, rector of the University of Paris, and afterwards principal of the College of Guienne at Bordeaux. He was evaluated by Montaigne as "Le plus grand principal de France" (Montaigne, *Essais*, I, 25).

⁵ H. Monroe Stephens, *Portugal* (New York: G. P. Putnam's Sons, 1891), p. 34.

⁶ Although he expelled the Jesuits, he maintained their educational institutions, and turned their colleges at Lisbon into schools for the training of young nobility.

Philosophy, which emphasized the natural sciences at the expense of the humanities.

Seeking closer integration with the new foundations of Lisbon and Oporto, the new republican administration, in 1911, reorganized the university; the Faculty of Letters was created, the Faculty of Theology eliminated, while those of Philosophy and Mathematics which Pombal had founded were united to form the Faculty of Sciences.

CONTEMPORARY SYSTEM OF EDUCATION

To a degree, the Portuguese have adopted German methods in their technical education; in secondary education the French lycée has been their chief model. The new Universities of Lisbon and Oporto have followed the pattern of the ancient University of Coimbra. In recent years, there has been a tendency to appreciate the value of English technical and scientific education, and many Portuguese students, who had studied in England, have brought back to Portugal English ideas and methods of work. In addition, particular interest has been shown in American experimental psychology as applied to education. In this new spirit, normal schools have sprung up. There is an institute for vocational guidance and two educational periodicals, the *Liceus de Portugal* and the *Boletim Do Instituto de Orientacao Profissional*, inform teaches of modern developments in educational theories and practices.

Elementary education.—Primary education is compulsory from seven years of age and lasts four years. Basic elementary education comprises a three-year course with an additional year of education in a complementary elementary school. Admission to secondary schools, the lyceum, and to technical schools (commercial or industrial training) is based on the first four years of elementary schooling.

The policy of the government has been to expand steadily primary education, and in 1951 plans were underway to take the necessary legislative steps for a census of children of school age with a view towards better enforcement of the compulsory education provision. Education under Salazar has been geared to meet the requirements of the new corporative state which he has created. In his view, the immediate need for Portugal is

not a literate population (although this is to be ultimately achieved by a long-term policy of reform), but rather the formation of smaller bodies of men who are fitted to become administrative assistants, technical experts, teachers, and skilled workers under conditions such as an economic recovery program requires. Through the activity and skill of such bodies, a new prosperity will emerge, and with it the possibility of a broader and richer life for the whole community. "National problems," says Salazar, "are solved by means of trained staffs, not by the general intelligence of the people."⁷ Salazar truly conceives a national system of education based on the needs of the country, rather than on efforts to imitate the systems of others.

In an attempt to achieve these ends, certain reforms have been undertaken. Among them is the adoption of the American Gary system. Portuguese educators have also imitated Norway's methods; illiteracy is dealt with by leaving the certified teachers in the cities and larger villages, and covering the hamlets and rural areas with teachers who have not received state training and who may be only partly employed.

Since Portugal is a Catholic country, moral and religious instruction form a large part of the curriculum. The close connection between moral and social life is persistently stressed by simple lessons on local and national history. The noble character of Nuno Alvares Pereira, an exemplary type of fighting chivalry and of manly self-command, has been the symbol of the Portuguese nationalistic and religious instruction. The curriculum includes a study of the mother tongue and a practical knowledge of ideas about everyday life; arithmetic is included, with physical training and choral singing. The sexes are separated. All pupils must join the *Mocidade Portuguesa*, a Portuguese youth movement, controlled since 1936 by the Ministry of Education.

The Ministry of National Education is in complete charge, and supervises every department of national education. The director general of elementary education is a permanent official of the Ministry. Under him are the directors of the various *distritos escolares* (school districts) which correspond to the

⁷ Higgins and DeWinton, *op. cit.*, p. 20.

major units of state administration, the *distritos administrativos*. Of these are eighteen on the mainland; the islands are divided into four. The local director appoints the examining bodies and prepares written examinations. Responsibility for the maintenance of professional and general discipline of the district lies with the district director. Larger towns maintain a *zona*, with a director responsible for his unit. Under the purely administrative agents are the head teachers of the schools, and the holders of the *Postos escolares*. These are agents of the administration unit in remoter country districts. They are especially interested in the moral tones of the schools.

Private schools remain, however, outside the field of state administration, although they are under the supervision of a state inspector. Since the state is responsible for the education of children only after their eighth year, the infant schools are handled by private teachers. The *Associacao de Jardins-Escolas Joao de Deus* (named after the Portuguese poet and scholar Joao de Deus) was founded in 1911, and at the present time runs eight kindergarten schools in the country. The schools are built with a large central hall as its base, with no corridors or classrooms; the Froebel system is employed.

There are numerous foreign schools. The British Council supports Queen Elizabeth's school. The *Ecole Française* and the German *Gymnasium* offer primary as well as secondary education; the *Escuela Espagnola* offers only primary education.

Elementary teacher training.—The training of teachers for elementary schools requires five years of secondary level instruction, followed by a three-year normal school course. Admittance to any of the eleven normal schools requires an entrant to be between sixteen and twenty-eight years of age, of Portuguese nationality, and to have completed the second cycle of the lyceum or the equivalent and have passed a series of entrance examinations, both written and oral. The Ministry determines the number of entrants who may be enrolled into each normal school—usually sixty in each, with two-thirds of the places reserved for girls. After passing the final examination (practical and written tests), the teachers carry on practice training for three months; they then become eligible for the state examination which leads to a diploma.

The training of secondary school teachers.—Secondary school teachers must complete secondary education, have four years' work in the Faculty of Letters or Sciences at one of the universities, and must spend two years in the educational department of the Faculty of Letters. They are also required to do considerable practice teaching in the lyceum. There is one Portuguese normal school of lycée teachers—the Liceu D. Joao in Coimbra. A *Licenciado* must take his entrance examination on general culture, knowledge of the field concerned (arts and sciences), and on subjects of higher education. The probationary period at the normal school is two years, and during the first year he returns to the Faculty of Letters for a course in Pedagogy. Before admittance into the second year, the Council of Methodological Professors will consider: (1) assiduity, (2) punctuality, (3) competence, (4) zeal and dedication to teaching and educating their students, and (5) *curriculum vitae*. At the end of the second year, students must obtain at least ten marks (50 per cent) in a state examination which will include the following papers: (1) a written examination regarding the methods of teaching a particular question taken from the college syllabus (two hours), (2) an oral examination on general teaching (half hour), (3) an oral examination on special teaching (half hour), and (4) a lesson given to the students in the college.

Recently, efforts have been made to reform the teaching methods in the "preparatory stage" leading to vocational technical education, and for pupils from the fourth primary class under thirteen years of age. This stage (two years) covers Portuguese history and language, mathematics, natural science, geography, and drawing and handicrafts. Teaching methods are based on Dalton and Winnetka principles.

Secondary education.—Most of the Portuguese elementary school pupils go on to post-elementary schools or those private schools which conform to the standards of the Ministry of Education.

The entrance examinations to the lycée cover subjects taught in elementary schools. Secondary schools comprise two types: (1) the lyceum (school of classical instruction), and (2) the *escola* (school for industrial or commercial education). The lyceum is organized into three cycles—the first, two to three years; the

second, three years; and the third, two years.

If the student, upon leaving the complementary elementary school, chooses to enter an industrial or commercial school, he embarks upon a five-year course. After two years here, the student has the opportunity of entering a technical institution on the university level.

Presiding over each cycle of the National Lycée is a director of studies, assisted by certain of his colleagues. Classes are limited to twenty-five pupils, and the teachers are limited to a twenty-hour load per week. The first cycle as well as the second is designed to prepare students for subsequent study and also afford them the most appropriate culture which will enable them to meet the ordinary needs of social life. The first cycle cover courses in Portuguese language and history, French, geographica, natural science, mathematics, and drawing. Classes are also given in religion and morality, physical training, choir singing, and handiwork. Languages are given five hours a week, while geography, mathematics, and drawing get three hours apiece. Saturdays and feast days are set aside for the state youth movement—the *Mocidade Portuguesa* (started by Dr. Carneiro Pacheco).

In the second cycle, students continue by studying Portuguese (3 hours per week), French (2 hours), English (5 hours), history (3 hours), geography and natural sciences (2 hours each), physics, chemistry, and mathematics (3 hours each), and drawing (1 hour), for a total of 24 hours.

The final year of lycée study is primarily devoted to philosophy, and literary and linguistic training. Other courses (already mentioned) are designed to broaden the background in the national culture.

Portuguese secondary schools have the majority of their pupils proceed to some form of higher education. In fact, there are more university graduates than the social and economic structure of the country can absorb.

Technical and vocational education.—Recent years have witnessed the growth and development of technical, agricultural, and commercial education. The framework provided is a two-period course of study. The first cycle, lasting two years, is of an elementary and direction-finding nature giving pupils (gradu-

ates from the full primary course) a preparatory training to start the technical courses on the second cycle. The curriculum consists partly of theoretical lessons and partly of practical classes in manual work and agriculture. The second cycle of technical and vocational education is offered in separate schools for agricultural, commercial and technical studies.

Commercial education is offered in commercial or mixed commercial schools at the lower level, and in commercial institutes at the higher level. The entrants must have a training equivalent to that of the preparatory vocational cycle. Commercial school study is four years.

Institutes offer a three-year course, with a minimum entrance age of fifteen. Admission is granted upon completion of a continuation course in a commercial school or completion of the second cycle in a lyceum. At the end of the normal course, students may take a special preparatory course which leads to the Higher Institute of Economics and Financial Sciences (reformed in 1950 in order to have a more practical curriculum).

Agricultural education was reformed in 1950. Previously, students wishing to obtain this type of instruction had to pass an entrance examination based on the primary curriculum; they must now complete the first two stages of secondary education for admission to schools of farm direction. These schools have a two-stage, five-year course. The first stage lasts two years and covers general subjects and practical work in the school workshop and on the school farm. Those with diplomas are on the same footing as lyceum graduates and may enter the Higher Institute of Agronomy and the Higher School of Veterinary Medicine.

Industrial education comprises: (1) the industrial or mixed commercial-industrial schools, where pupils are trained for a vocation, and where those in employment may obtain courses in general and vocational education; and (2) the industrial institutes which train the higher-level technicians and senior staff. Entry to industrial institutes is limited to those who have completed an industrial school, the second cycle of the Lyceum, or who pass an entrance examination. The courses last four years and form three groups: electrotechnicians and mechanics, civil and mining engineers, and industrial chemists. They also train

students who enter the higher engineering schools, and the engineering branch of the Naval School.

Auxiliary branches of education include the Military College, founded in 1803 by a Portuguese officer and intended primarily for the sons of army officers, and the *Instituto Feminino de Educacao e Trabelhe de Odvelas*; they both rank as lycée. The School of Fine Arts offers artistic training. There are conservatories of music, drama, and dance (*Conservatorio Nacional*). Numerous other courses of study are offered, such as social work at the Institute of Social Service, courses working in guilds, and religious education at the seminary.

INSTITUTIONS OF HIGHER LEARNING

The institutions of higher learning in Portugal are headed by the three classical universities of Coimbra, Lisbon, and Oporto.⁸

Admission to the universities is based on the seven-year secondary school certificate and on an entrance examination for students having less than fourteen marks in the basic subjects required for the course they wish to take. Two years of professional university study in the college of sciences is required prior to admission to the professional schools of medicine, engineering, and the like.

In addition to the classical universities there is the Technical University of Lisbon (1930), an aggregation of a number of schools and institutes. Located here are: the Higher Technical Institute, the Higher Institute of Economics and Finances, the Higher School of Veterinary Medicine, The Agronomics Institute, The Institute of Tropical Medicine, The Army College, the Naval College, and the Higher Colonial College.

At the post-graduate level are: the School of Topography; the Institute of Hydrology; the Institute of Climatology and Hydrology; the Institutes of Tropical and Forensic Medicine; the Institute for Senior Military Studies, and so forth.

⁸ For more detailed information, see: Michael H. Higgins and Charles F. S. De Winton, *op. cit.*, pp. 63-75; M. M. Chambers, ed., *Universities of the World Outside the U.S.A.* (Washington, D.C.: American Council on Education, 1950), pp. 765-777; UNESCO, *World Handbook of Educational Organization and Statistics* (Paris: UNESCO, 1952), pp. 306-311; Inocancio G. Teles, "Portugal," in *Report of Representatives of Universities Convened at Utrecht, 2-13 August, 1948*, by UNESCO in collaboration with the Netherlands Government (Paris: UNESCO, 1948), pp. 134-135.

During 1951-1952, there were eighteen faculties and institutes located in classical and technical universities. The teaching staffs of these institutions totaled 725 men and 32 women. Other data regarding them are presented in Tables 1 and 2.

TABLE 1
1951-52 DATA ON CLASSICAL UNIVERSITIES IN PORTUGAL

Faculty	Number of Universities Offering	Number of Students		Number of Graduates	
		Male	Female	Male	Female
Sciences	3	2,210	891	56	105
Medicine	3	2,132	557	196	46
Letters	2	894	1,150	27	61
Law	2	1,360	160	136	22
Pharmacy	3	204	490	45	129
Engineering	1	449	18	173	3

TABLE 2
1951-52 DATA ON TECHNICAL INSTITUTES IN PORTUGAL

Faculty	Number of Universities Offering	Number of Students		Number of Graduates	
		Male	Female	Male	Female
Veterinary	1	222	2	269	26
Medicine					
Economics and Finance	1	774	135	53	17
Agronomy	1	524	45	42	2
Technical	1	1,075	62	125	7

The universities, while conforming to the principles of centralized control (which characterize primary, secondary, and technical education), are recognized as being "autonomous." Each is self-governed by a general assembly, a senate, a *universitario*, and a rector. But the rector actually represents the Minister of Education who originally selected him. All the universities are financed and supervised by the state, although their characters differ. Coimbra, for example, is the ancient university of Portugal, flourishing over six centuries; Lisbon and Oporto have modern foundations, the former having the largest enrollment, while the latter has an exclusively scientific body.

The foundations of the Universities of Lisbon and Oporto go back to the creation of the Republic in 1910. Both were formed from pre-existing educational institutions, transformed, in 1911, into faculties.⁹

⁹ For the bibliographical references, see: M. M. Chambers, *op. cit.*, pp. 766-767.

Historically speaking, the most interesting of these institutions was the Faculty of Medicine of Lisbon University which had descended from Royal Hospital of "Todos os Santos" (founded by Joao II in 1492). The Royal Hospital was the first institution in Portugal to give recognized instruction in surgery (1504), a subject excluded until this century from Coimbra as from most other European universities.

The Universities of Coimbra and Lisbon both have four faculties—Sciences, Laws, Letters, and Medicine (together with a School of Pharmacy). Scientific in character, Oporto offers study in sciences, engineering, pharmacy, and medicine, lacking in Faculties of Law and Letters. Two degrees are conferred: those of *Licenciado* and *Doutor* (corresponding to the English Master's and Doctorate).¹⁰

In the Faculties of Letters in Lisbon and Coimbra, the student can study classical philology, Roman philology, Germanic philology, historical philosophical sciences, and geographical sciences (the latter course being completed in the Faculty of Science).¹¹ In the Faculty of Science, the student may take: biological science, geographical science, physics and chemistry or study to become a geographical engineer. In order to become a teacher in a college, the student must have done two years of practical work in the Coimbra Normal College and hold a degree in pedagogical science from the Faculty of Letters. Anyone holding a degree in law can be a notary, registration curator, or lawyer.

The present aim of the Portuguese universities is to prepare students for the intellectual professions and to engage in scientific research while training scientists. The function of the university is not necessarily to turn out students capable of holding high ranking posts in the civil service; what often happens is that these people are the best prepared for the posts in question and are therefore the ones to be chosen. Most of the students in the Faculties of Letters are fitting themselves for a scholastic profession. Apart from *Filologia Germanica*, the Fac-

¹⁰ For the operation of Portuguese universities, see: Michael H. Higgins and Charles F. S. De Winton, *op. cit.*, pp. 70-75.

¹¹ Cannonean and Brazilian studies form part of the course on Roman philology; the history of art is one of the subjects in the course of historical philosophical science.

ulties of Letters give degrees in classics, history, philosophy, geography, and in the romance languages.

The Portuguese Faculty of Sciences grants degrees in mathematics, physics-chemistry, geology, and biology after the regular four-year course of study; a five-year course is required for the title of geographical engineer. Those choosing a military career spend their years at the university and must pass an entrance examination for the Military or Naval School. Engineering takes three years of schooling in the Faculty of Sciences and then an additional three years at the Faculty of Engineering at Oporto University or at the *Instituto Superior Technico*, Lisbon Technical University. The Faculty of Medicine offers a six-year training program, and the student must pass fifteen examinations in anatomy, physiology, pathology, medicine, surgery, obstetrics, gynecology, and medical jurisprudence. As in other faculties he must offer a dissertation for his degree of *Licenciado*. The Faculties of Law offer a five-year course for the *Licenciado* degree, which qualifies candidates to become notaries, keepers of registers, magistrates, advocates, and to obtain various posts in the Ministry of Justice. Most diplomatic service candidates are *Licenciados* in law.

In scholarship, the Portuguese are "scientific rather than humanistic, practical rather than theoretical, a tendency wholly in keeping with their tradition as cartographers, navigators, and colonizers, with the peculiar genius they have always shown for medicine and also with the agricultural economy of their country."¹²

YOUTH MOVEMENT

Reminding us of the youth movement in the Fascist states, Portuguese Youth (*Mocidade Portuguesa*) had, in 1950, 126 sports contests, and 12,000 selected boys participating in its championships. The organization runs holiday camps at Easter and during the summer; its activities consist of literary tournaments, dramatic activities, lectures, art exhibitions, daily broadcasts, educational journeys at home and abroad. Girls are trained in nationalistic and moral courses, physical education, choir singing, cooking, domestic science, child welfare, and nursing. There

¹² Higgins and De Winton, *op. cit.*, p. 75.

are also specialist and graduate courses, and educational trips abroad. The latter includes a summer trip lasting two and one-half months to Portuguese Africa, going via the islands of Madeira and St. Thomas, and the vast territory of Angola, and from there across the continent to Mozambique.¹³

The organization is not a pre-military organization, but rather a patriotic group with educational objectives, both from the moral and physical standpoint, and aims at building a Portugal which would be a model of civilization and worthy of carrying on its historical heritage.

STATE CONTROLLED COMMUNICATION

The all pervading influence of the state is also seen in the mass media of communications. The government's *Emissora Nacional de Radiofusao*, controlled by the Ministry of Information and Popular Culture, operates six medium-wave stations and seven short-wave transmitters. Almost all broadcasts originate in Lisbon, including those from three transmitters of the Catholic *Radio Renascenca*.

• • •

Newest monsignor among the diocesan superintendents is Rt. Rev. Cornelius L. Maloney, of the Diocese of Savannah-Atlanta. Monsignor Maloney, a graduate of the Department of Education of The Catholic University of America, was named a domestic prelate by Pope Pius XII last month. The Diocese of Savannah-Atlanta has 10,616 children attending Catholic elementary and secondary schools.

Deadline for entries in the third annual National Newman Club Essay Contest is April 20. Subject of the contest is "Victory—Our Faith; Materialism—Our Enemy," based on the statement issued by the American bishops at their annual meeting last November. The contest is open to graduate and undergraduate students.

Rev. Dr. Walter T. Pax, C.P.P.S., a member of the faculty of St. Joseph's College, Collegeville, Indiana, since 1930, as appointed chairman of the Department of Education of DePaul University, Chicago, last month.

¹³ UNESCO, *op. cit.*, pp. 181-182.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

AN ANALYSIS OF THE READING INTERESTS OF MEXICAN-AMERICAN CHILDREN by Sister Eileen Marie Cronin, S.N.J.M., M.A.

The subjects of this study were eleven hundred pupils of the intermediate grades in the coastal counties of California, from Alameda to San Diego. It was found that home environment greatly influenced the reading interests of these children. Few of these children possessed a degree of development in ability to appreciate different types of child literature which might be considered normal for American children of their age and grade. The investigator's inferences were based on data derived from analyses of book reports written by the subjects which were compared with established norms for children's reading interests and preferences.

UNDERSTANDING OF THE MASS AS FOUND AMONG NINTH-GRADE NEGRO BOYS AND GIRLS by Sister Maria Concetta McGowan, S.B.S., M.A.

Data for this study were obtained by use of the test developed by Sister M. Brendan Leger, S.C.I.C., in her Ph.D. dissertation, entitled *Children's Understanding of the Mass* (Washington, D.C.: The Catholic University of America Press, 1948). Compared with the findings of Sister Brendan's study, those of this study show hardly any differences which might be considered significant. Results of both studies indicate that many children of the grades studied fail to understand the meaning of the Mass as a sacrifice and to appreciate what constitutes the Mass as a sacrifice. Variations between Negro boys' responses and Negro girls' responses were very slight.

THE IMPLEMENTATION OF CATHOLIC EDUCATIONAL PHILOSOPHY IN LIBRARY READING ON THE PRIMARY LEVEL by Sister M. Lenore Joyce, O.P., M.A.

The purpose of this study was to find out the extent to which certain principles of Christian living, as outlined in *Guiding*

*Manuscripts of these M.A. dissertations are on deposit in the John K. Mullen Library at The Catholic University of America and may be obtained through interlibrary loan.

Growth in Christian Social Living, Catholic University's source books for the elementary school curriculum, are implemented through the contents of selected library books for the primary grades. In all, fifty-seven library books were examined.

The books were examined on the basis of a checklist prepared by the investigator. All the books implemented the principles outlined in the checklist to some extent. Principles receiving the greatest emphasis in the books examined are: the dignity of the human person, the obligation of all men to use nature's resources according to God's plan, and the obligation of men to share non-material goods with one another.

TENTH-GRADE STUDENTS' UNDERSTANDING OF THE MASS by Sister M. Brendan Fannon, S.S.N.D., M.A.

Like the second study described above, this one used the test prepared by Sister M. Brendan Leger. When the test results of tenth-grade pupils were compared with the test results of eighth-grade pupils (those in Sister M. Brendan Leger's study), the gain in understanding the Mass by the tenth-graders over the eight-graders was found to be very small, in spite of the two-year difference in maturity and instruction. No attempt was made in the study to indicate statistically the degree of significance of this difference.

A TECHNICAL VOCABULARY OF ARITHMETIC IN GRADES SEVEN AND EIGHT by Sister M. Damian Geisler, R.S.M., M.A.

To obtain data for this study, the investigator prepared a test on arithmetic terms found in eight commonly used textbooks and administered it to four hundred pupils of seventh and eighth grades in thirteen states. Results of the study indicate that there is a great difference between the familiarity of eighth-grade pupils with arithmetic terms and that of seventh-grade pupils. The writer infers that her study's results indicate that eighth-grade teachers should not rely much on their pupils' previous mastery of basic arithmetic concepts. A corresponding inference of the study is that teaching for meaning in arithmetic is generally weak in the elementary school.

AN EVALUATION OF A PERSONALITY GUIDANCE PROGRAM AT THE FIRST-GRADE LEVEL by Sister M. Virginia Borre, O.P., M.A.

The experiment on which the findings of this study are based was conducted with two parallel groups of first-graders, one the

experimental group which was given guidance and the other the control group which received no planned guidance. Data were gathered by means of the *California Test of Personality*, which was administered to each group at the beginning and at the end of the experiment. Test scores were given a careful statistical analysis which indicates that the experimental group made a significantly better adjustment to schooling than did the control group. The test results show a great need for an organized guidance program at the first-grade level and point to the benefits of such a program. Moreover, the writer feels that a great deal of the program can be carried out by the regular classroom teacher.

THE NATURE OF PUNISHMENTS FOR INFRACTIONS OF DISCIPLINE IN COEDUCATIONAL HIGH SCHOOLS FOR NEGRO STUDENTS by Sister Jean Marie Boyd, R.S.M., M.A.

The results of this survey are based on answers given by sixty high school principals in twenty-three states to a questionnaire which was prepared by the investigator. Its findings indicate the need of more adequate guidance programs in the type of school studied. The kinds of punishment most frequently used are reprimand, detention, suspension, and expulsion—and in that order. Corporal punishment was not used in any of the schools studied. Truancy was found to be the most disturbing disciplinary problem. Parent conferences were used in all the schools as a step toward preventing truancy.

A COMPARISON OF THE SCHOLASTIC ACHIEVEMENT OF HIGH SCHOOL BOYS AND GIRLS IN CATHOLIC RURAL COEDUCATIONAL SCHOOLS by Sister M. Narcissa Schnieders, O.S.F., M.A.

This study is concerned not only with a comparison of the achievement of boys and girls in coeducational rural high schools, as its title indicates, but also with the relationship between pupils' achievement and their vocational preferences. Achievement was measured by the *Progressive Achievement Test: Form A*; vocational preferences were determined by the *Kuder Preference Record: Form C*. The results of the study indicate no statistically significant difference between the boys and the girls studied in reading and mathematics, but in language and total achievement, the finding is that the girls are superior to the boys.

HIGHER EDUCATION NOTES

Summer workshops at all levels of education will be conducted at The Catholic University of America from June 10 to 21. Open to graduate and undergraduate students, each workshop carries two semester hours of credit for those who qualify. There will be two workshops in higher education, one dealing with problems of administration in the American college and the other with medical and surgical training in nursing schools. The communication arts is the topic for secondary education while participants in the elementary school workshop will discuss the language arts. The other three workshops will deal with problems in the education of exceptional children, the teaching of art in Catholic schools, and with specialized activities in music education. Information on the workshop programs and accommodations may be obtained from the Director of Workshops, The Catholic University of America.

The centenary year of St. Mary's College, Notre Dame, Indiana, was heralded February 26 with the breaking of ground for a new, million-dollar fine arts building. The first Catholic women's college in the United States empowered to grant degrees and the first to confer bachelors' degrees continuously, St. Mary's began as an academy for girls in Bertrand, Michigan, in 1844, moving to its present campus in 1855. While the original Indiana charter authorized St. Mary's Academy to grant degrees, it was not until 1895 that this authority was exercised. The first graduate school of Sacred Theology for laywomen and sisters was established at St. Mary's in 1944, under the inspiration of the college's current president, Sister M. Madeleva, C.S.C., world-renowned poet and educator. With an undergraduate student body currently numbering 807, St. Mary's ranks as the largest resident Catholic women's college in America.

Tax exemption privileges were extended for non-tax-supported universities and colleges in the State of Washington by a bill passed by the State Senate last month. The measure, which was passed by a vote of 34 to 9, boosts the exemption privileges from 40 to 100 acres. This means a school does not have to pay

taxes on any land it might own up to a hundred acres. Another bill designed to aid private colleges is pending in the Senate; it would except these schools from payment of sales and certain excise taxes.

A tax credit plan to aid students in institutions of higher learning was proposed to the appropriate committees of both Houses of Congress last month by the American Council on Education. The plan proposed is based on a formula suggested by a committee of the American Bar Association at its 1954 convention. It provides that 30 per cent of student tuition and fees paid by a taxpayer be applied as a tax credit on the amount of income taxes otherwise payable. According to the formula all taxpayers who pay a given amount of tuition and fees would receive the same tax benefit regardless of their income tax bracket.

Latest on accreditation of teacher education is presented in a summary of recent statements from a number of regional accrediting associations about the make-up and function of the National Council for the Accreditation of Teacher Education (NCATE) in the February issue of *The Newsletter* of the Council on Co-operation in Teacher Education of the American Council on Education. Copies are available without charge upon request to The Chairman, Council on Co-operation in Teacher Education, Wilson Teachers College, Washington 9, D.C.

Recommendations of the North Central Association and of the Middle States Association are reported in detail in *The Newsletter*. The North Central Association recommends: (1) That the National Commission on Accrediting [an agency of the American Council on Education] request the NCATE to consider the advisability of modifying its present structure so that it may become a more democratically and institutionally controlled national accrediting agency. (2) That the National Commission on Accrediting consider the advisability of recommending to its members that new arrangements for accreditation visits in the field of teacher education be postponed pending conference and negotiation looking to reorganization of the NCATE acceptable to the National Commission on Accrediting.

The following resolution was adopted by member higher institutions of the Middle States Association at the Association's

annual meeting held November 21, 1954, in Atlantic City: "Resolved: That the representatives of the colleges and universities here assembled in annual convention, through its Commission on Institutions of Higher Education, urge the member higher institutions of the Middle States Association of Colleges and Secondary Schools to delay any anticipated favorable response to recent communications from the National Council for Accreditation of Teacher Education soliciting bids for membership, until the Commission on Institutions of Higher Education has had full opportunity: (a) to reexamine the bases of its cooperative agreement with that organization; (b) to confer with authorized representatives of the National Commission on Accrediting; (c) to make additional information available to the higher institutions of the Association on the basis of further conference with members of the NCATE."

Another statement of principles concerning accreditation and the relationships of the NCATE to American higher education, which is also to be found in the February *Newsletter*, is that of the Association of American Colleges, adopted at the Association's January meeting in Washington, D.C. It runs as follows: "1. The broad objectives of higher education as a whole should continue to be the framework within which any specialized area of education at the professional level be accredited. 2. Although the advice and participation of non-institutional agencies may be advisable, accreditation of the programs of higher education with which the members of the AAC are concerned can be effectively and democratically achieved only by an institutionally controlled accreditation procedure. 3. The accrediting of higher education or any specialized area thereof should be kept at the local rather than at the national level. The present system of approval of education programs by the departments of education of the several states and the present system of accreditation by regional associations are in conformity with this principle."

Editor's Note: In our January issue, on page 46, we erroneously stated that the NCATE is a part of the NEA. Director of the NCATE, W. Earl Armstrong, informed us that "the NCATE is not a part of the NEA. It is an autonomous body with representatives from five organizations and is, therefore, no more a member of one of those organizations than of the others."

SECONDARY EDUCATION NOTES

Legal requirements for high school graduation in all states are remarkably similar, say Wayne Jordan and others, in an article entitled "Legal Requirements for High School Graduation in the United States," which appears as part of a symposium on "The Status and Future of Required Courses" in the February issue of the *California Journal of Secondary Education*. The articles which compose this symposium include a point of view relating to required and elective courses, and a historical background of required courses in California. A high school principal gives data relating to required courses as they reflect the four-year high school programs of college-bound students. Companion articles give the points of view of an educator and of a legislator as to the role of the legislature in prescribing instruction. The topics of the symposium are without any doubt interesting and they are discussed thoroughly from the point of view of the school administrator on the job. Students of secondary education will find this symposium quite helpful.

Authority of the State Department of Education in Nebraska was weakened considerably when the Nebraska Supreme Court ruled last month that the Department has no power to set standards for the approval of high schools and declared the law authorizing the Department to approve high schools unconstitutional. The ruling reverses a Nebraska district court decision of 1953 in a suit brought by a county school district. The Department of Education removed a high school of the district from its approved list, and district officials took the case to the courts. It is reported that the Department will now ask the Legislature for new legislation outlining its authority. The State Supreme Court's action has no immediate effect on Catholic high schools in Nebraska. All Catholic high schools in the State are approved.

Fordham Preparatory School's debating team carried off top honors in the first annual Georgetown University Debate Tournament for high schools, held in Washington, D.C., last month. Fourteen eastern schools, from Boston to Washington, competed. Second and third places went to two teams from Brooklyn, New

York, St. John's Preparatory School and Brooklyn Preparatory School.

Only two Catholic high schools were among the thirty-six American high schools represented by the forty "Washington Trip Winners" in this year's Science Talent Search, sponsored by the Science Clubs of America. Fairfield (Connecticut) College Preparatory School had two representatives among the winners, and La Salle Academy, Jackson Heights, New York, had one. Among the 260 "Honorable Mentions," there were eleven students from ten Catholic schools located in seven states.

Plans for four new Catholic high schools and the dedication of a fifth were announced last month. Dedicated as the twenty-fifth school opened during the ten years that the Most Rev. William T. Mulloy has served as Bishop of Covington was the new Covington Catholic High School which will serve boys from thirteen parishes in the diocese. A similar school will be dedicated this spring in Newport, Kentucky. The Diocese of Richmond will build a new diocesan high school for fifteen hundred students in the Arlington County-Falls Church area, which is just over the District of Columbia line in Virginia. Expected to be ready in 1957, the new school will cost more than \$2,000,000 and will be known as the Bishop Dennis J. O'Connell High School. To be finished by September, 1955, is the new St. Matthew High School, for a thousand boys and girls, being built by the Archdiocese of Philadelphia, in Conchohocken, Pennsylvania. Benedictines from the Abbey of Ampleforth, York, England, will open a college preparatory school in St. Louis, Missouri, next year.

Real vocations are lost as students continue their education in the materialistic and wordly environment of modern life, said the Most Rev. Leo Binz, Archbishop of Dubuque and President General of the National Catholic Educational Association, at the opening of Our Lady of Mercy School for Aspirants in Cedar Rapids, Iowa, last month. Conducted by the Sisters of Mercy, the new boarding school is for girls of high school age who are attracted to the religious life. Attendance at the school does not mean that a girl will become a sister, but it will aid her in making a decision.

ELEMENTARY EDUCATION NOTES

First graders voluntarily stay after school to study. This phenomenon has been reported by R. W. Burnett in a test he conducted to determine the practicality of teaching electricity in elementary schools. Burnett, who is Professor of Science Education and Chairman of the Department of Secondary Education at the University of Illinois, used the Crow Beginners' Electric Kit (Model 41-B) for his study. Kits, although designed for junior high school instruction, were made available to a representative group of teachers of all grades from first to eighth.

The common report given by the teachers (none of whom had used the kit before) was that they had difficulty getting the children away from the kit. Even primary-grade children came to school early, stayed over the noon hour and came in after school in order to continue work with the kit. Electromagnetism was practicable, concluded Burnett, for children of all ages. The children in the lower grades had to have the teacher set up the equipment and demonstrate it, but pupils in both the intermediate and upper grades were able to do all the experiments and added quite a few variations of their own. Material on bells, buzzers, relays, and thermostats seemed to be at least partially understood by elementary school children and certainly was the cause of much interest and enthusiasm, concludes Burnett.

Church music must be taught to every child, declared Sister Helen Dolores of the College of St. Catherine, St. Paul, Minnesota, in the current issue of *The Catholic Choirmaster*. Sister Helen Dolores believes that it is the duty of each religious teaching in the parochial schools to prepare every child who passes through her hands to participate in the congregational singing of the Church. She warns teachers to avoid the practice of making children's choirs "selective in order to give an artistic performance," and asserts that every pupil should be prepared for adult participation in the liturgy of the Church. Also included in her article is an outline of a program designed to

prepare children for church singing as well as to develop other aspects of music education.

Parents consider TV and comics a bad influence. A large majority of them feel that some of the blame for juvenile delinquency today can be placed on crime comic books, and mystery and crime programs on TV and radio, reported George Gallup in a recent survey.

The open poll showed that seven out of ten adults questioned cited comics and TV or radio programs as injurious to the morals of youth. Parents also indicated that such programs and literature influence not only the unstable child whose behavior tends to be shaped primarily by what is suggested to him, but that they exert a "delinquency producing influence" on large numbers of relatively stable children by having a certain callousing effect on them. The report noted, too, that while adults with limited schooling are more inclined to condemn crime comic books as contributing greatly to potential delinquency of youngsters, those who had attended college are more inclined to condemn TV and radio programs.

How difficult are children's encyclopedias? This question was answered in 1943 by the phrase "too difficult." In 1953, another study was made of the *Britannica Junior*, *Compton's*, and *World Book* encyclopedias in order to ascertain whether or not any changes had been made during the past ten years to bring these learning aids within the reading range of elementary-school children. Results of the latter were reported in the December, 1954, issue of *The Elementary School Journal*.

On the basis of grade placement for vocabulary ease, the three encyclopedias were ranked first, second, and third for each of the one hundred articles measured. In this ranking, *World Book* scored 62 firsts, *Britannica Junior* 27 firsts, and *Compton's* scored 12 firsts. A similar rating for the one hundred articles on the basis of sentence length in words resulted in *World Book* scoring 53 firsts, (13 ties); *Britannica Junior* 30 firsts, (4 ties); and *Compton's* 20 firsts, (4 ties). Obviously then, *World Book* surpasses *Britannica Junior* and both surpass *Compton's* in regard to the two aspects under study.

In comparing present findings with those of ten years ago,

there is a simplification in vocabulary load of 2 full grades for *Compton's* (10.0 to 8.0); 2.5 grades for *Britannica Junior* (9.5 to 7.0), and 4.3 grades for *World Book* (10.1 to 7.1). A comparison of sentence length in words between the 1943 and 1953 editions shows a simplification of 2.1 grades for *Compton's* (9.5 to 7.6); 3.1 grades for *Britannica Junior* (9.5 to 6.6), and 4.5 grades for *World Book* (10.0 to 5.5). It is evident therefore, that during the past ten years the publishers of the three encyclopedias have made great strides in easing vocabulary and shortening the sentence length of their materials. Such measures have brought the average reading levels down to Grades Six, Seven and Eight in *World Book*, *Britannica Junior*, and *Compton's* respectively.

A picture-story book depicting the lives of five young saints was published in February by the George A. Pflaum Company. Written by Mary F. Windeatt and illustrated by Mart Bailly, the comic book-style publication is called *Of Such Is the Kingdom*. It presents the lives of SS. Maria Goretti, Dominic Savio, Gemma Galgani, Agnes, and Stanislaus Kostka.

Windeatt, author of thirty religious books for children which have been sold to the extent of 250,000 copies, has launched a new series on the lives of saints. Like the rest of her works, the new series is illustrated by Gedge Harmon and published by the Grail Publications. The lives of SS. Christopher, Meinrad, and Pope Pius X are already off the press. In the process of preparation are the lives of SS. Philomena, Anthony of Padua, Joan of Arc, Teresa of Avila, Kateri of the Mohawks, Dominic Savio, and Maria Goretti.

IQ's of blind children are upped after attendance at a school for the blind. A study of the results of intelligence retests for eighty-nine pupils at the Oak Hill School for the Blind (Hartford, Connecticut), indicated significant gains after at least one year at the school. These gains tend to increase as the length of time spent in the school increases.

Children initially in the lower IQ categories gained most, but substantial gains were made by some normal and above-average children. According to the investigators, the changes in IQ scores constitute evidence that the initial low IQ's may be the

result of inadequate contacts with environment. A limited range of social, emotional, and intellectual experiences, often narrowed still further by overprotection, may prevent blind children from exercising their potential capacities. It would certainly seem that the enriched program of a school for the blind, which is prepared to meet the experiential needs of these handicapped children, makes it possible for some to utilize more fully their previously undeveloped capacities.

"Believe, Belong, Build" is the theme for Girl Scout Week to be observed March 6-12 this year. Programs for Girl Scout Week will be planned to show that scouting helps girls live up to these objectives. During the week set aside for them, scouts will demonstrate their abilities and achievements to parents, friends, and supporters. The week opens with Girl Scout Sunday, March 6, when scouts and their leaders will attend divine services according to their respective faiths. Many clergymen elect to focus their sermons for this Sunday on the spiritual basis of girl scouting.

This year marks the forty-third anniversary of the founding of the Girl Scouts by Juliette G. Low of Savannah, Georgia. There are now 1,750,000 girls enrolled in the Girl Scouts of the U.S.A. They are guided and helped by more than half a million devoted men and women who are registered members, and countless thousands more who work with and for the Girl Scouts.

Whenever a child stops listening he stops being educated, however cleverly he may talk, contends C. Page Smith of the University of California. "Progressive education's" chief fault is that it encourages the child *to talk* rather than *to listen*. If elementary and secondary school education discourages the discipline of listening, it is doing its students a great disservice, he maintains. "Children who do not listen unhappily do not, when they get older, have much to say. . . . They may have a lot to say about how things are, and why and how they feel about all these things but relatively little in the way of vigorous and original ideas growing out of the ingestion of a certain number of what for want of a better word we must, I suppose, call facts," he states. As a result, colleges get many glib, progressively-educated students who talk a great deal but say relatively little.

NEWS FROM THE FIELD

"Realizing Our Philosophy of Education" is the theme for the Fifty-Second Annual Convention of the National Catholic Educational Association, to be held in Atlantic City, New Jersey, April 12 to 15. The convention will open with Mass in St. Nicholas Church, at which the celebrant will be the Most Rev. Leo Binz, President General of the Association and Archbishop of Dubuque; the sermon will be preached by the Most Rev. Bartholomew J. Eustace, Bishop of Camden and convention host. The keynote address will be given by Dr. Vincent E. Smith, of the Department of Philosophy, University of Notre Dame. Topics listed in the program preview circulated last month bespeak fruitful sessions in all departments of the Association. This year a special architectural exhibit will be provided as part of the regular exhibit on the main floor of Atlantic City's spacious Conventional Hall.

The drive to secularize American public schools has been "considerably blunted, if not stopped," said Dr. Luther A. Weigle, dean emeritus of Yale University's Divinity School, during an interview with an N.C.W.C. News Service reporter at the annual meeting of the Division of Christian Education of the National Council of Churches of Christ in the U.S.A., held last month in Cincinnati, Ohio. Dr. Weigle made it clear that he did not accuse the public schools of being Godless. "They are not," he said. "I would say the great majority of them do in various ways reflect our faith in God." But he maintained that there are theorists who overemphasize the separation of church and state until they advocate what amounts to "a separation of state from God." A member of the Congregationalist Church, Dr. Weigle said that he is pleased to observe a trend away "from the sort of extreme secularism which men like Dewey advocated." He thinks that there is now "an awareness in the public schools of the need to express not only the vague thing called 'spiritual values' but also to recognize faith in God as a basic part of our life."

Another Protestant churchman prominent at the Cincinnati

convention, Dr. Gerald A. Knoff, Methodist minister and secretary of the Council's Division of Christian Education, made the following statement: "When education deals with all of life with the exception of religion, it creates the impression, particularly in the mind of a child, that religion is about as important as stamp collecting or some other minor hobby."

One of the recommendations advanced at the convention was that Protestants build religious education buildings near every public school in the Nation. Dr. Erwin L. Shaver, an executive of the Division of Christian Education, urged such an "adjacent building" plan instead of full-time parochial schools, which he felt Protestants would not favor, to assure the "fundamental need for religion in the daily general education program."

A similar proposal for the construction of religious education buildings near public schools throughout Virginia was made by the executive committee of the Virginia Council of Churches, which met in Richmond just before the meeting of the National Council of Churches in Cincinnati. Of the 98 county school districts in Virginia, 40 have released-time religious education programs.

Released-time religious education of public school pupils made news across the Nation last month. Oregon's Attorney General, Robert Y. Thornton, issued a ruling that under the State's released-time law for religious instruction of pupils attending public schools, school boards are vested with discretionary power in establishing such programs but they may not arbitrarily refuse permission for them. In Arizona and New Hampshire, bills were introduced in the legislatures authorizing released-time programs. In Pawtucket, Rhode Island, all but one member of a study committee of seven persons, organized by the local school board, favored the inauguration of a religious instruction program for public school pupils, either on a released-time or a dismissed-time basis. The lone dissenter was a Lutheran minister; a Jewish rabbi opposed released time but favored dismissed time. In California, a bill was introduced in the legislature which would have the State Board of Education draw up a syllabus of the Bible and moral books for instruction in the public schools.

BOOK REVIEWS

METHODS OF RESEARCH, EDUCATIONAL, PSYCHOLOGICAL, SOCIOLOGICAL by Carter V. Good and Douglas E. Scates. New York: Appleton-Century-Crofts, 1954. Pp. 920. \$6.00.

The present work has "been written for field workers, graduate students, and members of the senior division of the undergraduate college," all of whom, according to the preface, "should know how and by what methods evidence is gathered, analyzed, and interpreted," and how to "evaluate the quality of conclusions, either as producers or consumers of research." Methods and procedures in research are discussed under various chapter headings, such as, formulation of the problem, survey of related literature, the historical method, the descriptive method, analysis, classification, surveys, questionnaire and interview techniques, content analysis, experimental method, case and clinical studies, genetic studies, and the reporting and implementation of research. These discussions are illuminated by concrete examples taken from the literature and should aid the prospective researcher in bringing his own, often vague, problem down to workable proportions. The discussion and examples tend to favor education, psychology, and sociology in that order.

The extension of the coverage of the volume through the bibliographic aids and references contained in it is remarkably complete. The student should be able, through the use of references in this volume alone, to locate innumerable aids in his search for problems, for content summaries of areas and fields of study, and for fundamental and basic works dealing with the nature of science and research. Another valuable feature of the volume is the detailed and concrete nature of much of the discussion, for example, of thesis writing and tabulation of data, content analysis of documents, and questionnaire construction. The student should have no difficulty in following the principles and rules and applying them to his own problem.

The parts of the book, chapters one and five, "which may be regarded in part as a philosophy of research and science," are rather uneven in quality, and may, as the authors say in the pre-

face, turn out to be rather difficult reading for "some college seniors and some beginning graduate students." Some of this difficulty might reasonably be expected to arise from the very nature of the field. It would appear, however, that there is an extra source of difficulty in the manner of treatment, and that this suffers by being a non-systematic discussion of a field which is at present very much to the fore in the intellectual approach to the basis of science and knowledge. It might be supposed that the student would be faced with similar difficulties as the reviewer finds in his attempt to evaluate this portion of the text. There is, for example, no clear formulation of the authors' philosophy of science in terms of principles at a comprehensive level. The reader is largely left to draw his own inferences from particular examples of good and poor research as to what the authors' basic postulates are. There are, for instance, a number of places where valid and invalid inferences from measurement are mentioned, but this is not illuminated by a basic discussion of the nature of measurement. Probably the reader could, if he were willing to take the trouble, work out from the text's examples, instances, and detailed discussion of particular points what the authors' over-all philosophy of science is, but the reviewer believes that he (and the student) should be offered an explicit formulation of these principles.

The first chapter, "Research as a way of progress," and with subheadings such as "Do we want research to expand?" and "The goal of research is the good life," is intellectually confusing. It is not clear whether the authors mean for us to take science and research as coextensive with all knowledge, or even with one's own personal development and education. The generalities of this chapter are such as the reader must necessarily agree with as long as he is "against sin." It does not help the reader much to be told in the preface that "there is no essential conflict between the procedures of science, philosophy, logic, history, statistics, and case-clinical study," unless we ignore the points made by other authors in similar discussions, or unless we know whether these points are essential or not. As a consequence of the rather unsystematic treatment of the area, particularly in chapter five, the reader is unable to link the various treatments and topics with recent, widespread, well-formulated discussions of similar matters, extending from those of the logi-

cal positivists, through the meta-sociology of Furfey, the physicist's and psychologist's operationism, to the Louvain-inspired philosophy of nature and criteriology of science. The reader cannot identify the source of the authors' thoughts against such a systematic background or know to what extent the authors agree or disagree with these sources. Some of the outside sources quoted in the text seem often to be interpreted as being rather unfavorable to "experimentalism" in science, although this view is accompanied by the qualification that the "goals set for experimentation were too high for realization," and that "a balanced program of research methodology is necessary for solving problems."

The reviewer believes that the graduate student and prospective scientist should be made aware of the philosophy and criteriology of the intellectual life he proposes to follow, but that this should be done head-on, rather than by indirection, implication, and example. Otherwise, difficulties for the student are likely to arise when they need not, or when the emphasis is misplaced. As an example of possible didactic difficulties, the authors' critical discussion of factor analysis results in a long list of qualifications and cautions, which in general are well-intentioned and acceptable, but it may be doubted that many of these technical points would have any meaning for the general run of students. An alternative discussion of the nature of mathematical and statistical concepts in general and their relation to objective reality would probably cover the basic principles of logic and inference involved without involving the student in rather technical matters, which obscure the main points behind these. The book is uneven in this respect. Perhaps a solution would be to make two separate volumes out of the present work, one on methods, and one on the theory of science and research.

The book tends at times to be somewhat discursive and wordy, contributing in this way perhaps to its great length. It is certainly not overpriced for a text of such length. The single index is largely a list of proper names, with relatively few references to content matter, reducing its value to the beginning student. The work will probably make its greatest appeal to students and departments of education: it has no serious com-

petitor in the field; it is encyclopedic in topic content and in references; and it very laudably attempts to come to grips with various aspects of the philosophy of science and research.

Department of Psychology

W. D. COMMINS

The Catholic University of America



THE LIBERTY OF THE SCHOOL AND FAMILY EDUCATION by Lino A. Ciarlantini. New York: Educational Publishers, 1954. Pp. 253. \$2.75.

Educators have long been aware of the need for a study that would clarify, both theoretically and practically, the relationships of the school, the parent, and the state within the framework of the natural law. Dr. Ciarlantini's book endeavors to fill such a need and, in part, succeeds. His thesis is that citizens should use the strong weapon of their electoral vote to obtain from public authority the guarantee of freedom for all schools, whether initiated by the state or by groups of private citizens at parental request. This freedom includes the state's granting not only equal juridical and financial parity for all schools, but also the freedom of the schools to follow as closely as possible, within the limits of truth and prudence, family education.

As a support for his thesis, the author gives some excellent points on the position held by society, the school, the family, and the state as a result of a true analysis of their bases in natural law. From this source he draws the functions of each of these sociological institutions and their relationships. The force and practical value of Ciarlantini's work is weakened, however, by several defects. In the volume, which contains 232 pages of content on a highly controversial and little understood subject, not only in America but also in many European countries, he makes use of a total of only fifty-seven references, of which only seven are in the English language. Having studied this topic rather thoroughly in preparing her *Parental Rights in American Educational Law: Their Bases and Implementation* (Washington, D.C.: Catholic University of America Press, 1952), the reviewer can not see that his search for pertinent information was extensive enough to warrant his being so positive in his conclusions.

As a result of this lack of adequate research to substantiate his statements—many of which, it must be admitted, are verifiable in other studies of this problem—these statements appear to be nothing more than his personal opinions, and so carry little force in converting readers to the natural-law approach to the solution of the problem involved. Because of its dependence on European sources and because of its structuring the rationale of the problem's solution with reference to the manner in which it exists in European countries, particularly in Italy, disregarding the peculiar nature of the problem in religiously pluralistic America, the book throws little light on the problem for the American readers for whom it is written. Moreover, the author's attempt to explain the proportions of Catholic children of school age in Catholic and public schools is elementary and naive.

For these reasons, and for its poor English style, though this work expounds sound fundamental theory, it will not prove a serviceable source for anyone interested in arguing equal parity before society and the state for all schools.

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Sisters of St. Joseph (Philadelphia)



METHODS AND CURRICULA IN ELEMENTARY EDUCATION by James A. Fitzgerald and Patricia G. Fitzgerald. Milwaukee: Bruce Publishing Co., 1955. Pp. xiv + 591. \$5.50.

Catholic elementary school educators, realizing how inadequate are the modern works on theory and practice in elementary education, will welcome a book that is not based on the hypothesis that the progressive theory is the only democratic philosophy for the elementary school. *Methods and Curricula in Elementary Education*, written as a basic text for courses in general methods in Catholic colleges and universities which prepare students for teaching in Catholic and public elementary schools, vividly shows that a more essentialist emphasis is truly democratic. This volume is a worth-while contribution to the field of elementary education.

In this book, as would be expected, the child is given the central place. His moral and spiritual growth as well as his

physical, mental, emotional and social development are given sufficient attention. Importance is given to the role of the teacher, her preparation, the qualities she should possess, and ways in which she can grow in the teaching profession. The various types of curricula are analyzed in the light of their respective values to the child. The best of the old is combined with the best of the new in elementary education. The book moves smoothly through a discussion of objectives, of learning activities conducive to attaining the objectives, of general methods, of techniques of enriching learning, and of evaluation and appraisal of learning.

Many interesting and valuable features are found in this scholarly presentation: (1) the organization of the material facilitates reading and comprehension. (2) Copious footnotes acquaint the reader with the research that has been done in the various phases of elementary education and of teacher education. (3) Techniques for making arithmetic meaningful are graphically depicted. (4) Suggestions for developing units, projects, and problems are given. (5) The summaries, problems, activities, and questions for stimulating discussion increase the value of the book as a text. (6) Excellent selected bibliographies are given at the end of each chapter. (7) A bibliography for each subject in the elementary school curriculum is placed in the appendix.

SISTER M. BRIDEEN, O.S.F.

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AN ESSAY ON CHRISTIAN PHILOSOPHY by Jacques Maritain. Translated from the French by Edward H. Flannery. New York: Philosophical Library, 1955. Pp. xi + 116. \$2.75.

This essay of Professor Jacques Maritain devoted to the problem of Christian philosophy comprises the text of a conference delivered at the University of Louvain in December, 1931. It is thus to be placed among the author's earlier writings. Two supplementary notes dealing with the nature of apologetics and of moral philosophy adequately considered have been added as a supplement. At about the same time Maritain was giving this conference, his distinguished contemporary in French philoso-

phy, M. Etienne Gilson, was giving his notable Gifford Lectures on the same theme and arriving at the same conclusion. These latter were published under the title of *The Spirit of Mediaeval Philosophy*. While it is rightly said that this Maritain essay is not ordinarily ranked among the French savant's major works, it is, nevertheless, the key which unlocks the doors leading to the interior of Maritain's whole massive synthesis of modern Thomism. Of its importance Maritain himself says in a later work, *Science and Wisdom*: "The more I think about this problem of Christian philosophy the more it appears a central point of history of our times since the Renaissance and probably as the central point of the history of the age to come." (p. 129)

The problem is stated by Maritain: Does a Christian philosophy exist? Should a philosopher who is a Christian "philosophize in his faith"? Or should he keep his faith completely isolated from his philosophical reasoning? The very nature of philosophy itself will be affected by the decision which the philosophizing Christian must make. Maritain and Gilson in their respective works on this problem give the same answer: History demonstrates that there has been, and therefore there now is, a distinctive Christian philosophy which, while entirely preserving the proper autonomy of philosophy, as a purely reasoned explanation of the ultimate causes of reality, nevertheless, shows the profound influence of divine revelation. The scope of such a philosophy is of course confined to that area where revelation and reason overlap, namely on such questions as existence and nature of God, the nature of man and his universe and their relations to God as their Creator—obviously the area of most importance for man in his everyday living. Here Christian theology met Greek philosophy not only to correct the latter when it was in error, but, even more frequently, to make the latter see far more profoundly the full implications of philosophy's own often hesitant reasoning and to draw the whole together in a brilliant consistent philosophical synthesis that reached its most perfect expression in the philosophy of St. Thomas. Of the full significance of the latter in all its unique and revolutionary character we are even today only beginning to realize.

The last half of the volume comprising the supplement on the

nature of apologetics and on the nature of moral philosophy is of course related to the problem of a truly historical Christian philosophy. Maritain shows that as a science (a speculatively practical science) apologetics must be regarded exclusively as a department of theology. It is possible for philosophical systems, even those suffering from more or less serious defects, to have important apologetical values and arrive at important apologetical conclusions. This is true especially in the case of the Christian philosophy of human acts. These values and conclusions, however, remain extraneous to the proper task of philosophy.

Since it is in the field of human actions that divine revelation has perhaps its most profound effect, it is obvious that ethics or moral philosophy, as a reasoned attempt to lay down principles for the good life, will be correspondingly most deeply affected. Maritain's important conclusion, which we believe to be well substantiated by the closest of reasoning, is that a natural morality really exists and has an absolutely fundamental role as seen, for instance, in the theory of natural virtues formulated by Aristotle. But this natural morality does not exist separately as a fully true science of conduct. It is necessarily subordinated to revealed morality from which alone the natural morality can ascertain the true ultimate end of man and likewise secure knowledge of the integral conditions of man's existence. The importance of these conclusions for the study of apologetics and ethics is obvious, involving as they do the very nature of these disciplines. As usual, whatever Maritain says is eminently worth hearing.

CHARLES A. HART

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BOOKS FOR CATHOLIC COLLEGES, 1950-1952. Compiled under the auspices of the Catholic Library Association by Sister Melania Grace, S.C., and Reverend Louis A. Ryan. Chicago: American Library Association, 1954. Pp. 55. \$1.75.

This second supplement to the basic volume of *Books for Catholic Colleges* covers the publications issued chiefly in the three years 1950-1952. The 582 titles included in this three-year supplement bring the total in the three parts up to some-

what over 3,000 titles. Subjects most highly represented in the 1950-1952 supplement are: Religion (98 titles), Romance Languages (80), History (76), English (44), General, including reference books, (41). As is common in the compilation of these lists a large number of co-operating institutions on the college and university level contributed specific titles and subject evaluations. The list as a whole appears to be quite sound and a very useful supplement to other tools such as the Bertalan list, and Winchell's *Guide to Reference Books*. A few curious entries occur such as placing Leo Ward's *The American Apostolate* under the heading of "Fundamental Theology and the Church," but such inconsistencies are bound to occur when detailed subject indexing is not given. The criteria for choice of titles in non-religious fields is often a bit puzzling, for example, books dealing with the history of France, Asia, and other areas. Secondly, a number of minor textbooks of the secondary school level creep in occasionally, such as Hayes, Moon, and Wayland's *World History*. The number of lapses along this line, however, is not serious. As with other lists, this will prove to be helpful in filling in collections and in making budgetary estimates on annual needs for new titles.

EUGENE P. WILLING

Director of the Library
The Catholic University of America



BOOKS FOR JUNIOR COLLEGES—A LIST OF 4,000 BOOKS, PERIODICALS, FILMS, AND FILMSTRIPS. Compiled by Frank J. Bertalan. Chicago: American Library Association, 1954. Pp. 321. \$7.50. (Photo-offset)

In the foreword, this is called a grass-roots list since the titles represent choice-participation by about a hundred junior colleges, based on frequency of course offerings in the catalogs of 115 junior colleges which also determined "the allocation of the number of titles to be included under each of the subjects." The screening of the approximately fifty thousand proposed titles was placed in the hands of some "four or five strong departments in carefully chosen junior colleges for review and comments." (p. viii) Incidentally, "entries included in Mohrhardt's *List of Books for Junior College Libraries* were not duplicated

in this volume unless revised or enlarged editions had been published in the meantime." An important innovation is that of films and filmstrips which received great attention. These are grouped at the beginning of each section under "Audio-Visual Materials"; however, there appear to be no audio materials of the linguaphone record or LP record types under foreign languages, music, and like sections.

"Making a living" subjects predominate over those involved in living for a future life. Classics is low in titles, represented with 16 entries, about one-third of 1 per cent of the 4,052 total number of titles; Philosophy with 71 titles and Religion with 85 fare only slight better. Top place for the number of titles included is given to Vocational and Technical Arts (419 titles), followed by English (319), History (309), Physical Sciences (259), Business (233), Fine and Applied Arts (221), Home Economics (205), and Biology (201). These eight subjects are represented by 2,196 titles, somewhat more than half the 4,052 entries.

Inconsistencies in form of entry, completeness of bibliographical data, and subject assignments seem more numerous than they should be. For instance, entries under Bible, Holy Bible, and Knox, the latter a translator, show inconsistency of entry; Cronin's *Catholic Social Principles* is placed under Religion rather than Sociology, and *The Commonwealth* is entered both under Sociology and under General. And, why should the section on Economic History of the United States be sandwiched between Ancient History and the Far East? (p. 106) Why is *Chronicles of America* listed as a set of fifty volumes (omitting six later volumes), while the more recent and generally superior *History of American Life* is only partially included (omitting the works of Nevins, Priestly, Schlesinger, and Slosson)? Titles of Catholic authorship are very sparsely represented; there are none on the topics of marriage or education, another example of the fallacy of assuming that the procedure of taking "strong departments" will result in equitable representation of diverse viewpoints. The cross section vote, on which basis most of these titles appear to be included, reflects a decidedly secularistic approach.

Catholic educational institutions, therefore, will do well to

use this list solely as a supplement to other tools such as the Grace-Peterson *Books for Catholic Colleges*. The Bertalan list will prove fruitful, however, in suggesting many titles in the practical arts and in the sciences.

EUGENE P. WILLGING

Director of the Library
The Catholic University of America



FUNDAMENTALS OF GOVERNMENT by Henry J. Schmandt and Paul G. Steinbicker. Milwaukee: Bruce Publishing Co., 1954. Pp. xii + 507. \$4.50.

One of the most significant developments in contemporary American Political Science is a growing realization of the importance of theory. This has reflected itself in a change in the introductory course in many colleges. Courses in the "principles" and "elements" of politics have replaced the standard course in American Government. Unfortunately, because of the philosophic confusion of our age, the only common thread running through many of the resultant textbooks is a rather uncritical and nebulous acceptance of the norms of democracy. Because of their agreement on basic principles and recognition of an objective moral order, one might expect that Catholic scholars would have long since supplied themselves with a suitable text. On the contrary, except for the unsystematic, disjointed work of Fathers Ryan and Boland and the ponderous abstruse work of Heinrich Rommen, such is not the case.

In *Fundamentals of Government*, Professors Schmandt and Steinbicker of St. Louis University attempt to fill this need. The first part of their book deals with principles, the second with institutions. The natural law is explained in a separate chapter, after which its principles are used to examine the nature, origin, and role of the state along with the relation of individuals and groups thereto. The treatment of the relation between Church and state in a democracy draws heavily upon the thought of Father John C. Murray, although admitting that neither his nor the traditional view in favor of union of Church and state can claim to be the authoritative position of the Catholic Church.

The institutionalization of these basic principles in constitutional government provides the authors with a bridge to their treatment of institutions. In this category the forms, structure, and branches of Government, as well as international law and organization, are discussed.

Designed as a text for the beginner's course, *Fundamentals of Government* does not aim at profundity. Its worth lies in the fact that it is a readable attempt to present in simple and systematic fashion the natural law basis of politics and its importance for constitutional government.

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THE DYNAMICS OF SCHOOL-COMMUNITY RELATIONSHIPS by Ronald F. Campbell and John A. Ramseyer. New York: Allyn and Bacon, Inc., 1955. Pp. 205. \$3.95.

This book is another in the ever increasing series of works expressing a change which has taken place in educational administration. Formerly the educational administrator, if he did anything, simply informed the public citizens of his community to work together in formulating and supporting forward-looking educational policies. The modern administrator doesn't sell his school to the citizens; he gives it to them because it belongs to them.

Stressing this basic premise, the authors of this book, both of whom are at Ohio State University, divide this work into six chapters. The first three are concerned with the role that the layman should play in school policy making in the light of the changes which have made modern education what it is. The fourth chapter is an excellent summary of the varying opinions held by different societal groups on the major issues in education today; namely, who should be educated, what should be taught, who should teach, and who controls public education. This section is followed by a series of cases which demonstrate how certain communities have solved their educational problems by having citizens and school people work together. The book concludes with a statement of basic principles

derived from a study of the cases presented in the fifth chapter.

Containing selected references to books, pamphlets, and films pertinent to the problems at hand, this book could well serve as a basal text for workshops in school-community relationships and as supplementary reading in administration courses. By all means, it should be read by those who are not familiar with the latest thinking on citizen participation in educational policy making.

ANTHONY C. RICCIO

Rockhurst College
Kansas City, Missouri

BOOKS RECEIVED

Educational

Anderson, Howard R. *Approaches to an Understanding of World Affairs*. Washington, D.C.: National Council for Social Studies. Pp. 478. \$3.50 paper; \$4.00 cloth.

Barkan, Manuel. *A Foundation for Art Education*. New York: Ronald Press Co. Pp. 235. \$4.00.

Carlsen, G. Robert, and Alm, Richard S. *Social Understanding through Literature*. Washington, D.C.: National Council for Social Studies. Pp. 111. \$1.25.

Comparative Costs of Walls, Partitions, Roofs for School Buildings. Washington, D.C.: National Lumber Manufacturers Association. Pp. 28.

Contemporary Films. New York: Contemporary Films, Inc. Pp. 65.

Cronbach, Lee J., (ed.). *Text Materials in Modern Education*. Urbana: University of Illinois Press. Pp. 216. \$2.50.

Crosser, Paul K. *The Nihilism of John Dewey*. New York: Philosophical Library. Pp. 238. \$3.75.

Crucial Questions about Higher Education. Albany, N.Y.: State University of New York. Pp. 85.

Deferrari, Roy J., (ed.). *Curriculum of the Minor Seminary: Religion, Greek, and Remedial Reading*. Washington, D.C.: Catholic University of America Press. Pp. 59. \$1.00.

Eberle, August William. *A Brief History and Analysis of the Operation of the Educational Placement Service at Indiana University*. Bloomington: Indiana University Bookstore. Pp. 30. \$1.00.

Fitzgerald, James A., and Fitzgerald, Patricia G. *Methods and Curricula in Elementary Education*. Milwaukee: Bruce Publishing Co. Pp. 591. \$5.50.

Grinnell, J. E., and Young, Raymond J. *The School and the Community*. Educational and Public Relations. New York: Ronald Press Co. Pp. 444. \$5.50.

Kellogg Foundation *Annual Report, 1953-1954*. Battle Creek, Mich.: The Foundation. Pp. 127.

Menninger, M.D., William C. *All about You*. Chicago: Science Research Associates. Pp. 40. \$0.50.

Ridenour, Nina. *Building Self-Confidence in Children*. Chicago: Science Research Associates. Pp. 48. \$0.50.

Royce, James E. *Personality and Mental Health*. Milwaukee: Bruce Publishing Co. Pp. 352. \$3.50.

Weaver, Glen L. *How, When, and Where to Provide Occupational Information*. Chicago: Science Research Associates, Inc. Pp. 48. \$1.00.

Wittich, Walter A., and Hanson, Gertie L. *Educators Guide to Free Tapes, Scripts and Transcriptions*. Randolph, Wis.: Educators Progress Service. Pp. 144. \$4.75.

Textbooks

Brown, Harriett M., and Guadagnolo, Joseph F. *America Is My Country*. Boston: Houghton Mifflin Co. Pp. 268. \$2.88.

Mourret, S.S., Fernand. *A History of the Catholic Church*. Vol. VII. Period of the French Revolution (1775-1823). Translated by Newton Thompson. St. Louis: B. Herder Book Co. Pp. 608. \$9.75.

Timasheff, Nicholas A. *Sociological Theory—Its Nature and Growth*. New York: Doubleday and Co., Inc. Pp. 328. \$4.50.

Weber, Nicholas A., and White, John L. *Civilization for Modern Times*. Washington, D.C.: Catholic Education Press. Pp. 409. \$3.88.

General

Boardman, Anne Cawley. *Good Shepherd's Fold*. A Biography of St. Mary Euphrasia Pelletier, R.G.S. New York: Harper Brothers Publishers. Pp. 292. \$3.50.

Bosco, Saint John. *The Life of St. Dominic Savio*. Translated by Paul Aronica, S.D.B. Paterson: Salesiana Publishers. Pp. 112. \$2.75.

Catton, Bruce, (ed.). *American Heritage*. Vol. VI, No. 2. New York: American Heritage Publishing Co., Inc. Pp. 120. \$2.95.

Colin, C.S.S.R., L. *The Practice of the Vows*. Translated by Suzanne Rickman. Chicago: Henry Regnery Co. Pp. 276. \$4.00.

Eulalia Theresa, Sister M. *So Short a Day*. The Life of Mother Marie-Rose, Foundress of the Congregation of the Sisters of the Holy Names of Jesus and Mary, 1811-1849. New York: McMullen Books, Inc. Pp. 281. \$3.00.

Ford, S.J., John C. *Man Takes a Drink*. Facts and Principles about Alcohol. New York: P. J. Kenedy and Sons. Pp. 120. \$2.50.

Hoagland, Marjorie. *She Talked with Christ*. A New Study of St. Margaret-Mary Alacoque. Staten Island, N.Y.: St. Paul Book Center. Pp. 48. \$0.25.

Jennings, Walter Wilson. *A Dozen Captains of American Industry*. New York: Vantage Press, Inc. Pp. 229. \$2.50.

Lynch, Patricia. *Knights of God*. Stories of the Irish Saints. Chicago: Henry Regnery Co. Pp. 216. \$2.75.

Moffatt, S.J., John E. *As I Was Saying, Sister*. New York: McMullen Books, Inc. Pp. 264. \$2.75.

O'Neill, James M. *Catholics in Controversy*. New York: McMullen Books, Inc. Pp. 227. \$3.00.

Roos, H. *Soren Kierkegaard and Catholicism*. Translated by Richard M. Brackett, S.J. Westminster, Md.: Newman Press. Pp. 62.

Ryan, O.F.M., Alphonsus. *Discouraged, Sister?* Paterson: St. Anthony Guild Press. Pp. 19. \$0.05.

Sacraments of the Sick: Confession-Extreme Unction. Chicago: Fides Publishers. Pp. 31. \$0.25.

Seth, Ronald. *Spies at Work*. A History of Espionage. New York: Philosophical Library. Pp. 234. \$4.75.

Stella Maris, O.P., Sister (ed.). *The Catholic Booklist 1955*. St. Catharine, Ky.: St. Catharine Junior College. Pp. 69. \$0.75.

Useem, John, and Useem, Ruth Hill. *The Western-Educated Man in India*. A Study of His Social Roles and Influence. New York: Dryden Press. Pp. 237. \$3.00.

Wayper, C. L. *Political Thought*. New York: Philosophical Library, Inc. Pp. 260. \$3.75.

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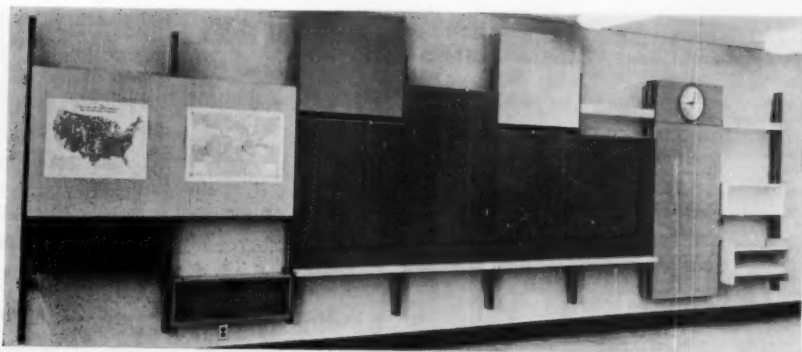
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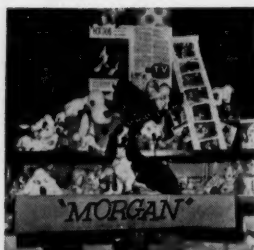
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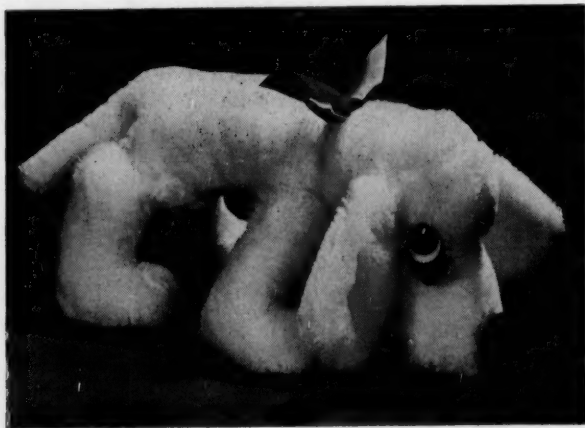
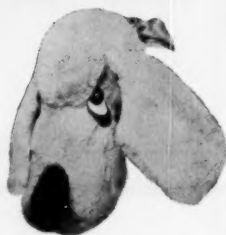
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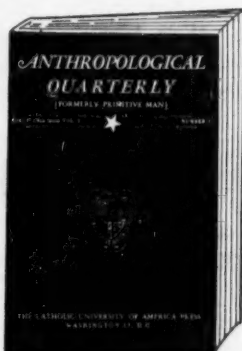
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